

The
Eleventh of Daniel
Narrated

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THE
ELEVENTH
OF
DANIEL

NARRATED

A short History of the World
From Daniel's Day to the Day of the Lord

JUSTUS GRANT LAMSON



But the Day of the Lord will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Peter 3:10.

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20.

FOREWORD

In the preparation of this brief study of that wonderful chapter, the Eleventh of Daniel, I have had in mind two classes. First, the general run of people who have few historical works or books of reference, and hence can not for themselves look up those records which so marvelously bear evidence to the truth and reliability of God's word; and, Second, those engaged in teaching that Word apart from their own libraries, where a short simple compilation will be most convenient.

To encourage the searching as to "whether these things are so," I have endeavored to give page and book where the matters set forth by the prophet are mentioned. All these matters are clearly set forth in "Thoughts on Daniel," "Story of Daniel," and "Empires of Prophecy," so it has not seemed needful to mention these except when quoted.

In the margin, "H. H." means "Historians' History of the World," for sale by John Wanamaker, New York City; "M." is set for "Myers' General History," Ginn & Co., Chicago; "B." for Barnes' General History," and "S." for "Swinton's Outlines of General History," American Book Co., Chicago.

In printing the selections from sundry sources, I have endeavored to get as good and full accounts as are needful, but do not wish to claim in each case that the excerpts given are the best or only ones to be had. I have considered that one or two good accounts are better than a mass of detail which might tend to draw the mind of the reader from what I hope will prove the main point in this work, viz., that what God said would happen has happened up to this very minute, and what has not yet come to pass, WILL SURELY

TAKE PLACE, and just as surely as anything that has gone before.

I have undertaken this little brochure in a spirit of love for my fellow-men, hoping that it may be the means of awakening many to a knowledge of the nearness of the end of this old sin cursed earth. May all who read make the essential preparation before "Michael (Christ) stands up," for after that is too late.

J. G. L.

Minneapolis, Minnesota, February, 1909

SECOND FOREWORD

The rapid changes taking place in the European countries, the present (January 1923) anomalous condition of Constantinople, Turkey and the Straits, the probable planting of the capital of that nation in the city of Jerusalem at a date unknown but not remote, and the awful events to follow the "planting of the tabernacle of his palace between the seas in the glorious holy mountain," are all reasons why this new edition of a book that deals with the events that lead up to the end of the world should be revised to date and sent out on its blessed mission of warning all who will read it that the END IS NEAR.

For the convenience of the reader and student a little different arrangement of the TEXT and the notes is followed in this edition, and a chapter has been added to call attention to the immanence of the fulfilment of the last verse of the eleventh chapter, but otherwise the reading is the same as in the old edition.

Let all who read, RUN, and tell the glorious news of a soon coming Saviour to others.

J. G. L.

Grand Rapids, Michigan, January, 1923

INTRODUCTION

That portion of the Book of Daniel which precedes the eleventh chapter may be summarized as follows:—

Chapter I. Captivity of Daniel. Education.

Chapter II. Nebuchadnezzar's dream, and Interpretation.

Chapter III. Golden Image and Fiery Furnace.

Chapter IV. King driven from men and returned.

Chapter V. Belshazzar's feast, Babylon's fall.

Chapter VI. Darius, Daniel, and Den of Lions.

Chapter VII. Vision of the Four Universal Kingdoms.

Chapter VIII. Vision of Medo-Persia, Grecia, Rome, and the time of the cleansing of the Heavenly Sanctuary.

Chapter IX. Vision explained and definite time named for beginning of judgment in Heaven.

Chapter X. Daniel seeks further light and Gabriel comes to tell the story of the world from that day on.

Chapter XI. THE NARRATIVE.

Chapter XII. Christ stands to reign, the Resurrection, Daniel's charge, and "the end of the days."

<p>DATES</p> <p>SCRIPTURE</p> <p>for which modern words and Historical characters are used in the Narrative.</p>	<p>THE</p> <p>N A R R A T I V E</p> <hr/> <p>Time - - - B. C. 534</p> <p>Place - Junction of the Tigris and Euphrates</p> <p>Speaker - The Angel Gabriel</p> <p>Recorder - The Prophet Daniel</p>	<p>REFERENCES</p> <p>EXPLANATIONS</p> <p>SHORT NOTES</p> <p>M. - - - Myers</p> <p>B. - - - Barnes</p> <p>S. - - - Swinton</p> <p>H. H. - - Historians</p> <p>History of the World</p>
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PART I.

From the reign of Cyrus in Daniel's time to the reign of Tiberius Caesar, and the crucifixion of "The Prince of the Covenant."

M. 48, 59
B. 51, 88
S. 36, 37, 56, 58

B. C. 538

Cyrus the Great, 558-529, was a Persian who conquered Media and Babylon. Darius the Mede, governor of Babylon under Cyrus. Darius dies and Cyrus makes Babylon his capital.

1 Also I in the first year of Darius the Mede, even I, [GABRIEL] stood to confirm and to strengthen him.

[Gabriel] see Dan. 8:16

B. C. 534

2 And now will I shew thee the truth. Behold, there shall stand up yet Cambyses, Smerdis, and Darius Hystaspes in Persia, and Xerxes shall be far richer than they all: and by his

three kings

1st B. C. 529
2nd B. C. 522
3rd B. C. 521

"stand up" i. e. reign
M. 60, 61, 62
B. 90, 91, n. 1
S. 58, 59

the fourth

4th B. C. 485

M. 118-123
B. 129-133
S. 95-98

strength through his
riches he shall stir up
all against the realm
of Grecia.

According to Herodotus 5,283,220 in army beside 300,000 Carthaginians. Over five and a half million.

"all" S. 95

cf. Dan. 7:6
Also Dan. 8:5—7, 8, 21

a mighty king 3 And Alexander
the Great shall stand
up, shall rule with
—that great dominion, and
do according to his
will.

M. ch. XIX
B. 148-153
S. 104-106

Defeats Persians at
Arbela, — Greece be-
comes universal.

Arbela B. C. 331

4 And when he shall
stand up, his king-
dom shall be broken,
and shall be divided in-
to four kingdoms,—
west, north, east, and
south, — his descend-
ants get none of it,
and no one gets all
the dominion ruled
by Alexander; for his
kingdom shall be
plucked up; Cassan-
der taking the west,

Dan. 8:8, 21, 22

M. 157. n. 1
B. 153
S. 108

These four directions
are with respect to
Palestine, Daniel's
homeland.

toward the four
winds of heaven

and not to his
posterity

nor according
to his dominion
which he ruled

even for others
beside these i. e.
his posterity

M. 157
B. 153
S. 108

West—Greece and ad-
jacent countries.

Alexander died
B. C. 323

Battle of Ipsus
B. C. 301

Assumed titles as kings B. C. 305	Lysimachus taking the north, Seleucus taking the east, Ptolemy taking the south.	North—Asia Minor with lands on Hellespont and Bosphorus. East—Syria and Babylon. South—Egypt.
the king of the south Ptolemy Soter or Lagi (died B. C. 283) ruled B. C. 323—285 one of his [Alexander's] princes and he	5 And Ptolemy Soter shall be strong, and Seleucus Nicator shall be strong above Ptolemy and have dominion, Seleucus Nicator's dominion shall be a great dominion.	M. 158 Note 5 B. 154 S. 108, 109 Soter—Savior, so named by the Rhodians whom he helped against Demetrius. Cassander's territory was taken by Lysimachus, and he lost all to Seleucus, so the king of the north, i. e. the one who ruled the territory on the Bosphorus, had three parts of Alexander's kingdom, while Ptolemy had one part.
him Founded B. C. 312		
his		
they	6 And in the end of years Ptolemy Philadelphus and Antiochus Theos shall join themselves together; for Ptolemy's daughter, Berenice, shall come to Antiochus Theos to make an agreement; but she shall not retain the power of Antiochus'	Historian's History v. 4, c. 59 Ptolemy Philadelphus died B. C. 247 M. 159 H. H. v. 4, 557, 569 Named "Theos" by the Miletians who were delivered by Antiochus from Timarchus
Antiochus Theos married Berenice B. C. 249		
the king's daughter of the south		
the king of the north		
Ptolemy Philadelphus died B. C. 247		
the		

	arm; neither shall he	
his arm	stand, nor his seed;	II. II. v. 4. p. 570
B. C. 246	she but Berenice shall be	
	given up, and the	
they	Egyptian attendants	
Antiochus, Berenice, her son, and atten- dants all murdered B. C. 246.	that brought her, and	Note the particularity with which each of these items of proph- ecy was fulfilled.
Marginal reading	he whom she brought	
	forth, and he that	
	strengthened her in	
	these times.	
out of a branch of her roots	7 But Ptolemy Euer- getes, a son of Bere- nice's father, shall	
B. C. 247	one stand up in his estate,	N. B. "stand up" means "to reign."
	which shall come	
B. C. 246	with an army, and	
	shall enter into the	
	fortress of Seleucus	Capital of the king of the north was at Ba- bylon.
the king of the north	Callinicus and his	
	mother, Laodice, and	
	shall deal against	Callinicus had a broth- er Antiochus Hierax (the hawk) who had command of a large army in Asia Minor. He was a traitor to his brother, Callinicus.
	them and prevail:	
	8 And shall also	II. II. v. 4. p. 571
	carry captives into	A short sharp cam- paign.

	Egypt, their gods, with their princes, and with their precious vessels of silver and of gold; and Ptolemy Euergetes shall continue more years than Seleucus Callinicus.	<small>The very Egyptian gods Cambyzes had stolen out of Egyptian temples many years before. When Ptolemy returned with these the people named him Euergetes which means Benefactor.</small>
he		
		<small>\$30,000,000 in gold</small>
the king of the north		<small>Callinicus died B. C. 226 Euergetes died B. C. 221 So Euergetes lived between four and five years longer than Callinicus.</small>
the king of the south	9 So Ptolemy Euergetes shall come into Seleucus Callinicus' kingdom, and shall return into his own land.	<small>This remarkable campaign only lasted about one year, and on his march home Euergetes visited the temple at Jerusalem and laid gifts upon the altar there. H. H. v. 2 p. 135.</small>
his		
B. C. 246		
	10 But Seleucus Callinicus' sons, Seleucus Ceraunus and Antiochus Magnus, shall be stirred up, and shall assemble a multitude of great forces: and Antiochus Magnus shall certain-	<small>Ceraunus took throne B. C. 226. Poisoned or killed B. C. 223. Antiochus began reign B. C. 223. He is the one who was to pass through. R. V. shall war.</small>
one		
B. C. 220		<small>R. V. which</small>

	ly come, and overflow and pass through: then shall he return and be stirred up, even to his fortress.	Recovers Syria and Phoenicia except Sidon. Establishes winter quarters at Ptolemais B. C. 218. R. V. they R. V. and war
B. C. 218		
the king of the south	11 And Ptolemy Philopater shall be moved with choler, and shall come forth and fight with him, even with Antiochus	M. 159 B. 153 S. 108 R. V. anger
B. C. 217		75,000 men 73 elephants
the king of the north	he Magnus: and Antiochus Magnus shall set forth a great multitude; but the multitude shall be given	M. 158 B. 153 S. 108
his	into Ptolemy Philopater's hand.	62,000 foot 6,000 horse 102 elephants Battle of Raphia near Gaza Antiochus badly defeated, returns to his capital.
he	12 And when Ptolemy Philopater hath taken away the multitude, his heart shall be lifted up, and he	R. V. Margin shall be carried away. Antiochus' army R. V. exalted

	shall cast down many ten thousands, but he shall not be strengthened by it.	Persecutions of the Jews at Alexandria, Jerusalem, and else- where. R. V. tens of thou- sands
B. C. 213		These acts turned many of his own na- tion against him.
the king of the north	13 For Antiochus Magnus shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much rich- es.	Advances through Syria.
at the end of times or margin even years		R. V. come on at the end of times even of years 14 years
B. C. 204		H. H. v. 4. p. 358 R. V. substance
the king of the south	14 And in those times there shall many stand up a- gainst Ptolemy Epipha- nes: also the Ro- mans shall exalt themselves to estab- lish the vision, but they shall fall.	Ptolemy Philopater died B. C. 204
robbers of thy people or margin the child- ren of robbers, Heb.		Epiphanes, five years old. His guardians send embassy to Rome B. C. 202.
the king of the north	15 So Antiochus shall come and cast	Literally "breakers of thy people."

B. C. 203

the south

his chosen people

up a mount, and take
the most fenced cit-
ies: and the arms of
Ptolemy Epiphanes
shall not withstand,
neither Scopas and
his army, neither shall
there be any strength
to withstand.

he

him

16 But Pompey, the
Roman that cometh
against Antiochus
Magnus, shall do ac-
cording to his own
will, and none shall
stand before him; and
he shall stand in the
glorious land which
by his hand shall be
consumed.

he

B. C. 65

B. C. 63
margin goodly land or
land of ornamentwith the strength of
his

17 Julius Caesar shall
also set his face to
enter by force the
whole kingdom, and

Heb. the city of muni-
tions. See margin,
Sidon.The fortified town of
Gaza.

Egypt.

H. II. v. 4. p. 558

Heb. the people of his
choice.M. 262
B. 246

1

Palestine conquered
by Romans under
Pompey.R. V. and in his hand
shall be destruction.M. 266 §385
B. 249Bishop Newton's
translation here used.
Having conquered or
won all except Egypt,
Rome now turns to-
ward that country.
whole kingdom i. e.
whole of the universal
kingdom of Alexander.

upright ones	Antipater the Idu-	upright ones i. e. the 3,000 Jews who aided Caesar. H. H. v. 2, p. 163.
he	mean with him; thus	
(self) added	shall he do: and Cae-	
daughter of women	sar shall give himself	
	Cleopatra, corrupting	Heb. to corrupt
	her: but she shall not	i. e. Rome's side. She stood by Caesar only as long as she felt it to her interest to do so but readily turned to Antony, and with him later fought Rome.
	stand on his side, nei-	
	ther be for him.	
he	18 After this shall	M. 267, Coast lands of Africa.
Against Pharnaces B. C. 47	Caesar turn his face	B. 250, Thepsus, Cato.
isles	unto the coast-lands,	coast-lands i. e. Cimmerian Bosphorus and all north coast of Africa.—Coast-lands of the Mediterranean.
Revised Version margin here used.	and shall take many:	
	but Brutus for his	R. V. margin captain
a prince	own behalf shall	i. e. Caesar was ready to take the crown as King thus closing the history of the republic in name as it had already ceased in fact.
	cause the reproach	
him	offered by Caesar to	Brutus posed as a friend of the republic and Caesar's overwhelming ambition was made the occasion of his death.
his	cease, without Brut-	M. 267
	tus' own reproach he	B. 251
	shall cause it to turn	
him	upon Caesar.	
he	19 Then Caesar shall	This is the last return of Caesar, probably from the Spanish rebellion.
	turn his face toward	
	the fort of his own	
	land: but he shall	Rome

B. C. 44

stumble and fall and not be found.

B. C. 27, title "Augustus"

his
margin in his place

20 Then shall stand up in Caesar's estate

B. C. 4, Birth of Jesus

Augustus Caesar; a

raiser of taxes in the glory of the king-

dom: but within few

A. D. 14, died

days he shall be destroyed, neither in anger, nor in battle.

his

estate

21 And in Augustus' place shall stand up

[Tiberius] a vile person, to whom they

A. D. 14, Had ruled under Augustus 2 years or from A. D. 9

shall not give the honor of the king-

dom: but he shall come in peaceably,

and obtain the kingdom by flatteries.

Assassinated when presiding at the Roman Senate, Mar. 15, B. C. 44 "The Idea of March."

M. 269

B. 251

S. 173—175

In an especial sense the word *estate* bears out the idea as Caesar had named Augustus as his legate.

M. 279

B. 257

S. 182

See Luke 2:1. A king who could tax the whole world can surely claim the title the scripture uses.

So glorious was this that history defines it as the Augustan Age.

R. V. broken

M. 271—280

B. 258

Died a natural death.

M. 281, 282

B. 258

Augustus himself said of Tiberius that he was too vile to follow as imperator.

peaceably—no fight

Pretended to be very diligent and virtuous and his mother obtained the kingdom for him by flattery.

We here follow Bishop Newton's rendering, i. e. Tiberius who was a flood or an overflow was himself to be overflown. He was smothered by Marco in behalf of Caligula.

with the arms of a flood shall they

22 And the arms of the overflow, Tiberius, shall be over-

Tiberius dies A. D. 37

Crucifixion, Spring of
A. D. 31

flown from before him, and shall be broken, yea, also the Prince of The Covenant, [Jesus Christ our Lord, shall be broken.]

It was in this reign with Tiberius Emperor, and Pontius Pilate governor, that the crucifixion took place. A. D. 31.

M. 282
B. 259
S. 195, ¶176

NOTE—Having brought down the secular events to the **first coming** of Christ, the angel goes back to the beginning of the Jews' dealings with Rome and brings down a direct line of events to the **second coming** of Christ.

PART II.

From the league between the Jews and the Roman Senate to the Reign of Christ.

B. C. 161

23 And after the league [the Jews] made with Rome, he shall work deceitfully: for he shall come up and become strong with a small people.

Referring to the growth of Rome from a little nation to a ponderous power.

24 Rome shall enter peaceably even upon the fattest places of

Some of the very best provinces came under Rome's dominion without war.

the province, and he shall do that which his fathers have not done nor his father's fathers, he shall scatter among them the prey, and spoil, and riches. Yea and he shall forecast his devices [from Rome] against the strongholds even for 360 years.

Instead of stripping some of these provinces even though obtained by battle, great wealth was distributed among the people.

25 And Augustus Caesar shall stir up his power and his courage against Antony and Cleopatra with a great army, and they shall be stirred up to battle with a very great and mighty army, but Antony shall not stand: for the Romans

A time is a prophetic year or 360 prophetic days. But a prophetic day stands for one literal year. So 360 prophetic days equal 360 years. These must be reckoned from the time Rome became master of the world, on the defeat of Egypt at the Battle of Actium, B. C. 31, (Sept. 2.) The time will end 360 years later, sometime during the year A. D. 330 when Rome would cease to be the fortress from which wars were planned.—Haydn's Dictionary of Dates.

Heb. think his thoughts

a time

he

the king of the south

the king of the south

E. C. 31

he

they

		shall forecast devices against him.	M. 303 B. 252 S. 176
	they	26 Yea, Antony's allies that feed of a portion of his meat shall destroy him, and his army shall go over to Augustus:	Cleopatra deserts and then Antony follows. As soon as the army heard of it they went over to Augustus.
B. C. 31	overflow	and many shall fall down slain.	
		27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper: for yet the end shall be at the time appointed.	Antony and Augustus
	he	28 Then shall Augustus return into his land with great riches: and Titus' heart shall be against the holy covenant, and	M. 304 B. 253 Their efforts to make Rome eternal would not prosper, nor did their efforts to divide the world between themselves and still be friends. M. 365 B. 256 M. 315 B. 260 S. 189 The covenant of God or holy covenant is, in its broad meaning the "Gospel" or the good news to man; so in prophecy it would not only cover the words of the promise but the "word of God," "the promised land," "the plan of salvation," etc. We think it here refers to the land of Canaan included in God's promise to Abraham.
B. C. 29	his		
A. D. 70			

he shall do exploits
and return to his own
land.

29 At the time ap-
pointed, Constantine
shall return, and come
toward the south, but
it shall not be as the
former, or as the
latter.

30 For the ships of
Carthage shall come
against Rome, there-
fore Rome shall be
grieved and return,
and have indignation
against the holy cov-
enant: so shall he do,
Roman Emperors
shall even return, and
have regard unto
them that forsake the
holy covenant.

31 And arms shall
stand on the side of

M. 332

B. 264

S. 199, 193 ¶171

the time appointed or
the end of the 360
years. Ended A. D.
330 at which time
Constantine made
Byzantium his capital
and changed the
name to Constanti-
nople. Rome ceased
to be the fortress from
which devices were to
be forecast.

M. 346

B. 269

S. 210, ¶213

Against the true Gos-
pel or those who hold
fast the true profes-
sion of faith.

Refers to the agree-
ment between the civil
arm and those pro-
fessed Christians who
left the cover of God's
mighty arm to accept
the help of the state.

<p>daily desolation A. D. 508</p>	<p>Eastern Rome, which, with those that forsake the holy covenant, shall pollute the sanctuary of strength, Rome, and they shall take away the pagan worship and they shall place the Papacy.</p>	<p>The arms of Eastern Rome, united with apostate Christianity nominally take away Pagan worship and the Papacy is placed, A. D. 538 by decree of Justinian made effective on the overthrow of the three Arian powers.</p>
<p>abomination that maketh desolate A. D. 538</p>	<p>32 And such as do wickedly against the covenant shall Papal Rome corrupt by flatteries: but the people that do know their God shall be strong and do exploits.</p>	<p>S. 321</p> <p>covenant-holy scriptures</p> <p>Those who keep the knowledge of the truth uncorrupted.</p>
<p>they</p> <p>A. D. 1209 and onward</p>	<p>33 And the Waldenses, Albigenses, and others that understand among the people shall instruct many: yet they shall fall by</p>	<p>M. 533, 491, 494 B. 358, 450</p> <p>Many become martyrs</p>

the sword, and by flame, by captivity, and by spoil, many days.

These many days are the 1260 days of Papal supremacy from A. D. 538 to A. D. 1798.
M. 519-581
B. 439
S. 320, 321

little help

34 Now when they shall fall, they shall be holpen with a Reformation: but many shall cleave to the Reformers with flat-teries.

The Reformation did not stop the martyrdom of dissenters from Romanism but **helped** to bring the 1260 days to an end.

them

The Reformation became popular and many joined, not of principle but of policy. The next terrible step was the uniting of the reformed church with the state. Persecution again resulted.

them of understanding

shall fall

35 And some of the Reformers shall be martyred, to try them and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

The power of the Papacy is here distinctly said to reach the **time of the end**. By this we may know that that period spoken of as the **time of the end**, begins at the close of the Papal 1260 years or A. D. 1798.

the king

36 And France shall do according to his will, and he shall exalt himself, and mag-

a certain king Mede, Wintle Boothroyd, et. al., seem to believe that there is a change of power in this verse.

M. 661-666
B. 541

nify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The great atheistic movement.

This horrible revolution would be allowed to run its course.

37 Neither shall he regard the God of his fathers, nor the marriage relation, nor regard any god: for he shall magnify himself above all.

France defies God.

desire of women
"wives"—Newton

Abolishes the marriage tie.
"Sacrament of Aultery" said a witty actress.

The state made supreme.

38 But in the place of the true God shall France honor the god Liberty and Country, and later the Goddess of Reason, whom his fathers knew not,

in his estate

he

of forces

a god

M. 602
B. 544

Represented or typified in the person of Madam Maillard

he shall France honor
with gold and silver,
and with precious
stones, and pleasant
things.

he 39 Thus shall France
do in the strongest
most strongholds
margin, fortresses
of munitions fortress with a
strange god, whom
he shall acknowledge
and increase with
glory: and he shall
cause them to rule
over many, and he
shall divide the land
for gain.

R. V.

Church and nobility
estates were confiscat-
ed, divided, and sold,
the gain going into
the national treasury.
B. 542 top.

at the time of the end 40 And in 1798
king of the south shall Egypt push at
king of the north France, and Turkey
shall come against
France like a whirl-
wind, with chariots
and with horsemen,
and] with many ships,

hlm

See notes on verse 35.

M. 669
B. 351
S. 444

Bear in mind that the
power controlling that
territory around Con-
stantinople, which was
at the first set to
Alexander's general as
the part toward the
north, is the king of
the north. See also
the king of the south.

These ships were of
Turkey's allies, who
won in the conflict.

and Turkey shall enter into the countries, and shall overflow and pass over.

He glorious land 41 Turkey shall enter into the land of Palestine, and many countries shall be overthrown, but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He 42 Turkey shall stretch forth his hand upon the countries, and the land of Egypt shall not escape.

He 43 But Turkey shall have power over the treasures of gold and silver, and over all the precious things of

The Arab tribes who to this day receive a tribute from Turkey to let caravans reach Mecca in peace.

Egypt: and the Lib-
yans and Ethiopians
shall be at his steps.

This language needs
no comment and fur-
ther proves the power
spoken of to be Tur-
key.

44 But tidings out
of Persia and out of
Russia shall trouble
him, therefore Tur-
key shall go forth
with great fury to
destroy, and utterly
to make away many.

M. 694
B. 586
S. 462, 463, 468

45 But Turkey shall
plant the tents of his
palace between the
Mediterranean Sea
and the Dead Sea, in
the city of Jerusalem,
yet he shall come to
his end and none shall
help him.

Undoubtedly fulfilled
in the Crimean war.

He has heretofore been
helped, notably by
England. The time
will come, yea, even
now has come when
Turkey can look for
that help no more.

12. 1 At that time
shall Christ stand up,
the great prince which

Michael

Compare Jude 9, 1
Thess 4:16, St. John
5:28

standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book.

This is a time of trouble among NATIONS. The personal trouble or Jacob's trouble is at another period.

The Book of Life.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

They also which pierced him.

wise 3 And they that be teachers shall shine as the brightness of the firmament, and they that turn many

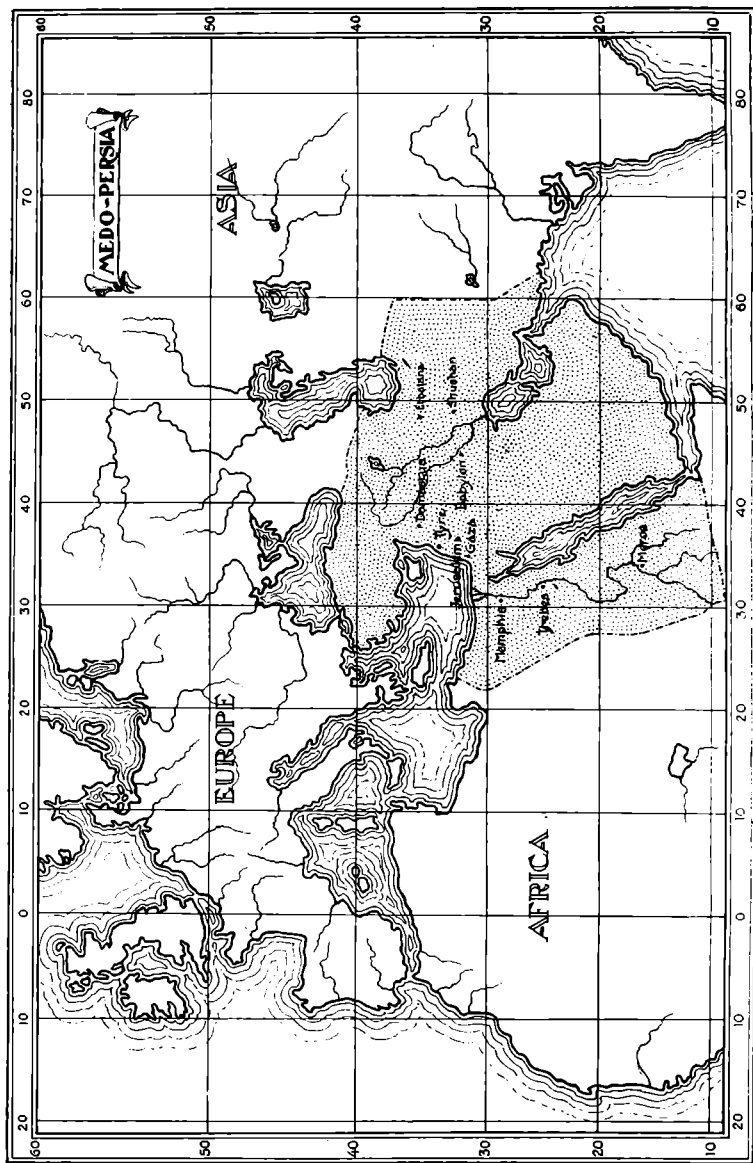
Glorious promise

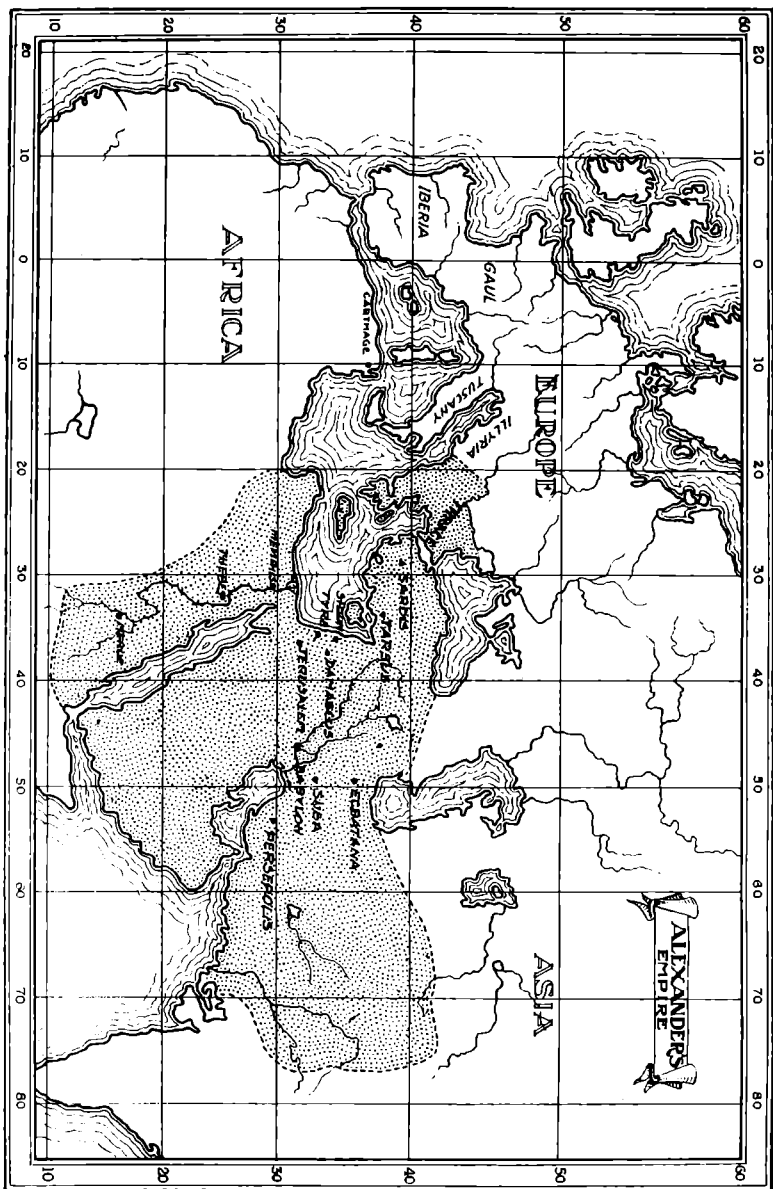
to righteousness as
the stars for ever and
ever.

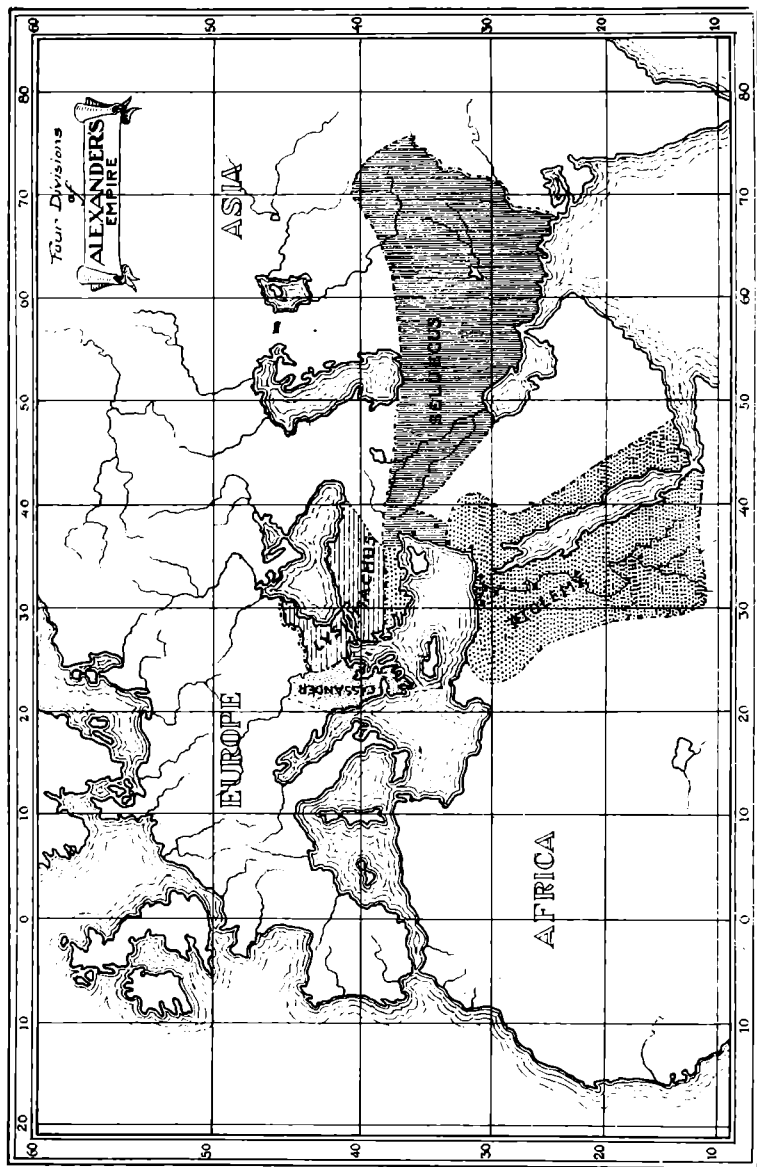
4 But thou, O Daniel,
shut up the words,
and seal the book,
even to the time of
the end. Many shall
run to and fro, and
knowledge shall be
increased.

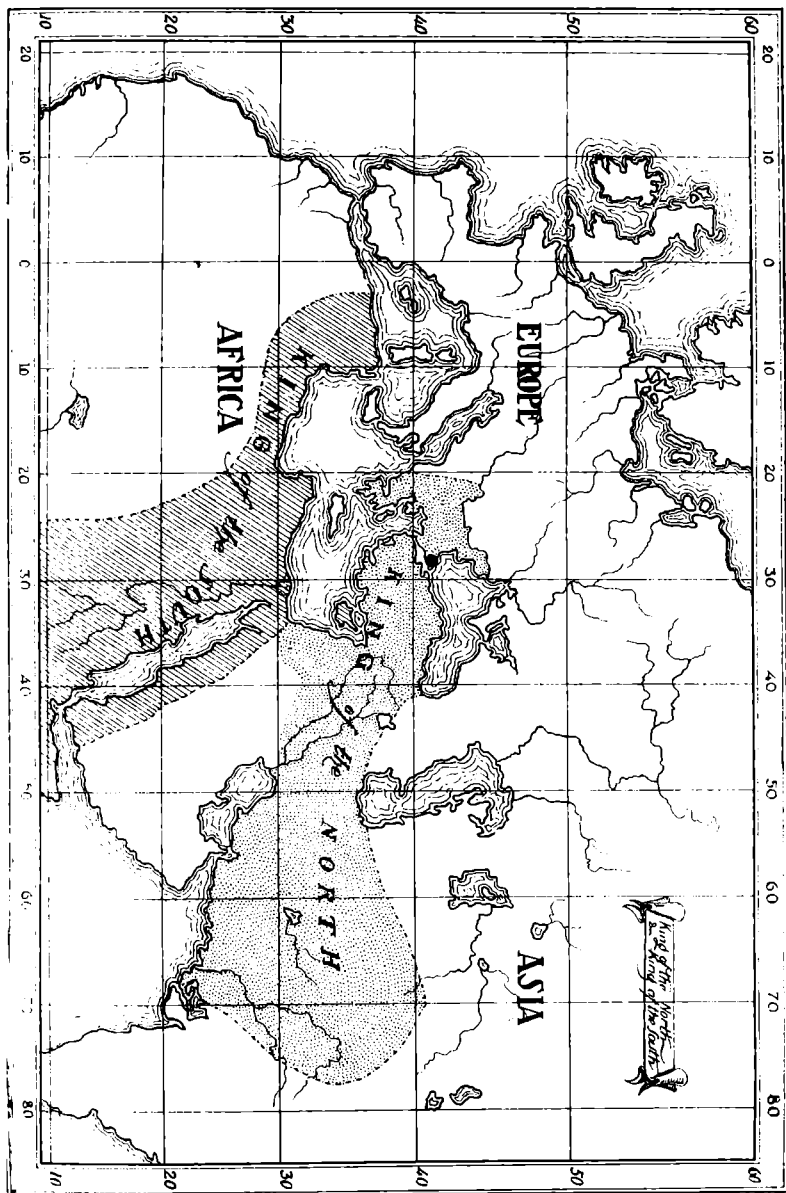
This is why not found
out before.

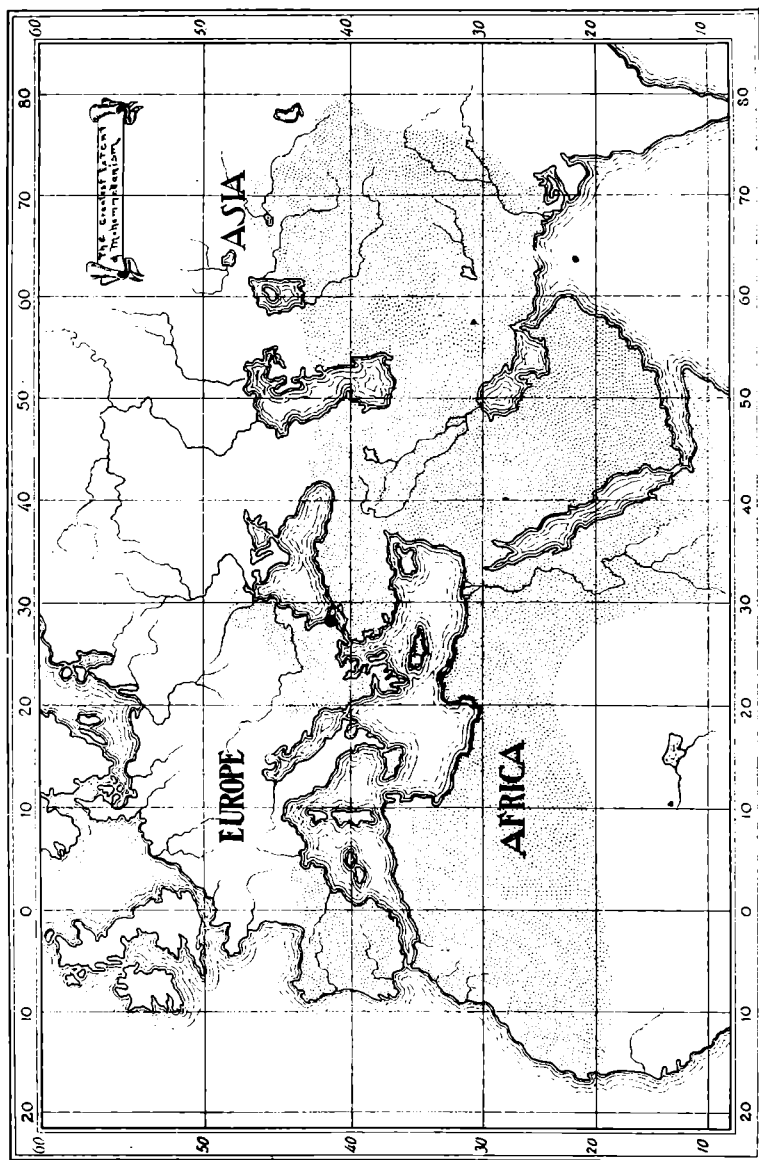
Only since the year
1798 which before is
shown to be the be-
ginning of the **time of**
the end has the book
of Daniel been really
understood.

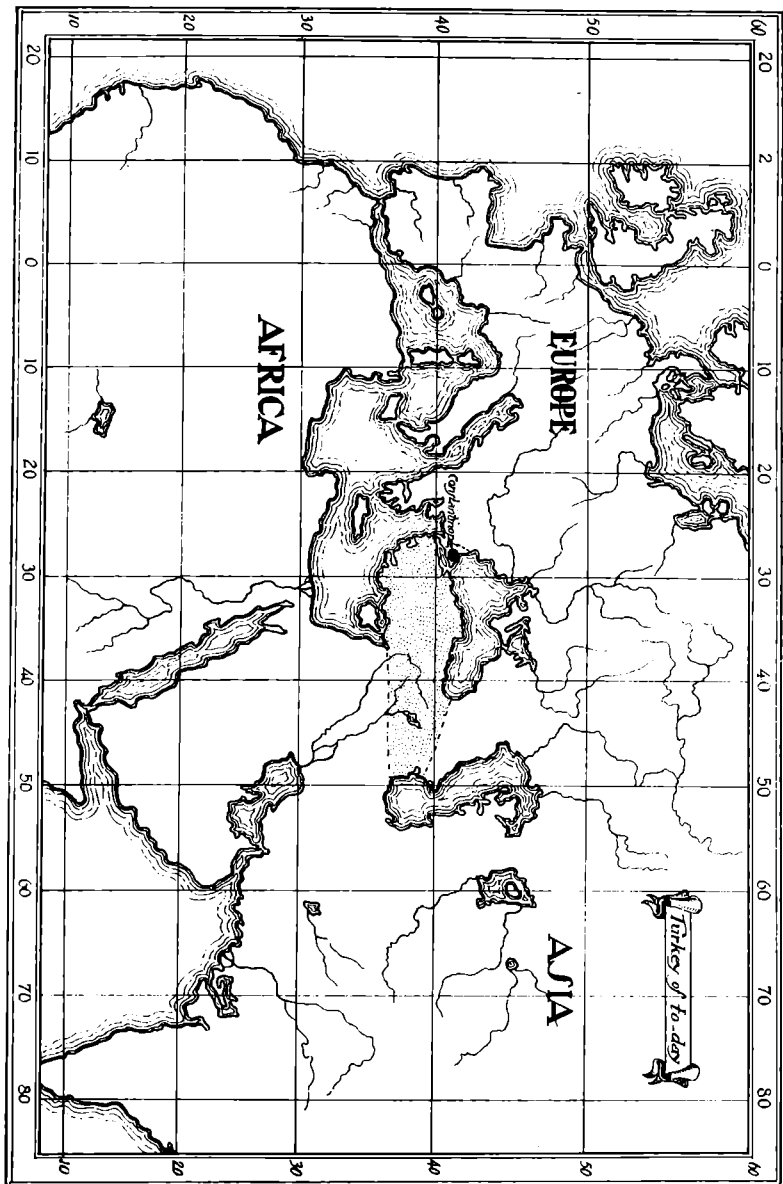












QUOTATIONS and COMMENTS

Verses 1 and 2

The significance of Gabriel's standing to confirm and to strengthen Darius is more readily seen by a study of the tenth chapter. Daniel, by applying the fourteenth verse of the eighth chapter to the earthly sanctuary at Jerusalem, began to fear that Israel's captivity in Babylon was to be continued many years; so he set his face to plead with God to "defer not," Dan. 9:19. God heard the prayer, chapter ten, verse twelve, and Gabriel was sent to lead the mind of Cyrus to the granting of the decree which was to liberate the Jews. Cyrus held out against the heavenly influence twenty-one days, when Michael came to the aid of Gabriel, and Gabriel hastens to give Daniel a knowledge of that great chain of events related in the remaining verses of the book of Daniel. As soon as this work is accomplished Gabriel returns to the court of the kings of Persia, verse twenty. When the time came that Persia had fulfilled her mission, God's assistance was removed and the "prince of Grecia" came upon the stage of action to fulfil his career. See also Daniel 4:17.

All histories unite in recording the fulfilment of this prophecy. Cambyases, son of Cyrus, reigned about seven years. He died on his way home from a war in Egypt. Some say he killed himself on hearing that a usurper who called himself Smerdis and professed to be the brother of Cambyases, had seized the throne. Cambyases had caused his brother Smerdis to be killed, and a guilty conscience might drive even the violent Cambyases to his own destruction. Anyway a Magian named Gomates impersonated Smerdis, obtained the throne, ruled seven months, and is set down in history as "Pseudo" or False Smerdis. The third ruler was Darius, son of Hystaspes, of the royal blood, who married a daughter of Cyrus, carried on many wars, and made a great attack on Greece. Failing in his first plans against Grecia, he died before a second expedition was made. His son Xerxes readily undertook to carry out the plan. According to all accounts the latter was very wealthy even for that day and kingdom. Historians ancient and modern disagree as to the size of the army and navy but all admit that a mighty concourse went against the warlike Greeks, and to but little avail, for no permanent conquests were made. The battle of Salamis, B. C. 480, sent Xerxes back home, leaving Mardonius with 300,000

men, and after Platea, B. C. 479, only 40,000 of them were left, Mar-donius himself being slain. The war ended B. C. 467.

Verse 3

The next great figure in history was pictured by the angel as "a mighty king," and every specification is met in the career of Alexander the Great. The story of his career is found in every school text. We add one rare account of his meeting with the Jewish high priest. The whole story may be read in Josephus' "Antiquities of the Jews," book XI, ch. VIII, ¶¶ 4, 5.

Upon learning that Alexander was coming in wrath toward Jerusalem, the Jews at the instance of the high priest besought God for help. Instruction was given to open the gates and go out in procession to meet Alexander. Dressed in the sacred garments the priests, followed by a multitude in white, went out to an eminence overlooking the city. Alexander approached and to the consternation of his company bowed before the high priest.

Parmenio, inquiring how it came to pass that when all others adored Alexander, he should adore the high priest, received answer, "I did not adore him; but that God who hath honored him with highpriesthood. For I saw this very person in a dream, in this very habit, . . . who . . . exhorted me to make no delay, but boldly to pass over the sea hither, for that he would conduct my army and would give me dominion over the Persians; whence . . . I believe that I bring this army under the divine conduct, and shall therewith conquer Darius and destroy the power of the Persians, and that all things will succeed according to what is in my mind."

Alexander was shown the book of Daniel and understood from the highpriest's reading that a Greek should overthrow Persia, and believed himself to be the one meant. He granted many favors to the Jews at Jerusalem, and other places, and some of the Jews accompanied him on his wars.

Verse 4

At the very height of his power Alexander died. Fever carried off Hephaestion, a young man very dear to Alexander, at Ekbatana. On returning to Babylon a vast funeral pile was erected costing over ten million dollars. The drunken debauchery incident to this mourning was most disgusting. Plutarch says, "To drink to intoxication at a funeral, was

required as a token of respectful sympathy toward the deceased." Alexander spent two nights in unmeasured indulgence, which so aggravated the germs of fever in his system that he continuously grew worse and in a few days died. He lost power of speech perhaps two days before death but while yet able to speak, on being asked to whom he bequeathed his kingdom replied, "To the strongest."

Alexander's death was followed immediately by a wild scramble for power. Some thirty-six generals and governors were to be reckoned with; some standing for Roxana the queen of Alexander and her yet unborn child; some claiming territory over which they had been placed by Alexander; and all were ready to fight for their claims. One after another, by war, and intrigue, and treaty, fell, till in B. C. 314, Seleucus, Ptolemy, Lysimachus, and Cassander formed a league against Antigonos who had by far the largest influence in the remains of Alexander's realm. The contest ebbed and flowed. Seleucus gained Babylon B. C. 312 and established the long line of kings known as the Seleucidæ. Lysimachus and Ptolemy assumed the title of kings B. C. 305 and Cassander about the same year, so that three years later this league of four planned a campaign against Antigonos which brought on the battle of Ipsus, B. C. 301, and definitely established the division of Alexander's former kingdom "toward the four winds of Heaven."

Alexander's relatives were all slain; and no one of the four generals ruled anywhere near "according to his dominion which he (Alexander) ruled."

Verse 5

The line of Ptolemies is as follows:—

	Began B. C.	Ruled yrs.		Began B. C.	Ruled yrs.
Lagus or Soter I.	323	38	Soter II. (restored)	89	7
Philadelphus	285	38	Berenice	81	1½
Euergetes I.	247	25	Alexander II	80	½
Philopater	222	17	Auletes	80	14
Epiphanes	204	24	Ptolemy the Elder	51	4
Philometor	181	35	Ptolemy the Younger	48	3
Physcon or			Cleopatra	44	14
Euergetes II.	146	29	Becomes Roman		
Soter II. (Lathyrus)	117	10	province	30	
Alexander I.					
(Soter deposed)	107	18			

It is proper to say concerning the following table that the line of kings in Syria especially was much broken, often claimants ruled in

parts of the kingdom simultaneously and many times it was a rough and tumble struggle, first one and then another on top, with each claiming to "reign" through years that history gives also to others.

Bear in mind, however, that these kings of the north and the south were of Greek origin as can be drawn from their names.

The line of the Seleucidæ:—

	Began B. C.	Ruled yrs.		Began B. C.	Ruled yrs.
Seleucus Nicator	312	31	Antiochus Sidetes	139	11
Antiochus Soter	280	19	Alexander Zebina	128	3
Antiochus Theos	261	15	Antiochus Grypus	125	19
Seleucus Callinicus	246	20	Antiochus Cyzicenus	111	21
Seleucus Ceraunus	227	3	Seleucus Epiphanes	96	(7 mo.)
Antiochus the Great	224	36	Antiochus Eusebes	95	1
Seleucus Philopater	187	11	Demetrius Eucærus	94	2
Antiochus Epiphanes	176	11	Philip	92	3
Antiochus Eupater	164	2	Antiochus Epiphanes	89	4
Demetrius Soter	162	12	Antiochus Dionysus	85	7
Alexander Balas	150	5	Tigranes	83	14
Demetrius Nicator	136	6	Antiochus Asiaticus	69	4
Antiochus Theos II.	144	3	Romans	65	
Tryphon	127	4			

Verse 6

Nowhere in history is there a more interesting fulfilment of prophecy. Historian's History of the World, Vol. 4, p. 557, gives a clear account of this attempted coalition from which we draw the following:—

"These troubles and commotions in the East made Antiochus Theos weary of his war with Ptolemy; a treaty of peace was therefore concluded on the following terms: that Antiochus should divorce his former wife Laodice, who was his own sister by the father, marry Berenice, the daughter of Ptolemy, and settle the crown upon the male issue of that marriage. Two years after this marriage Ptolemy Philadelphus died—an event which Antiochus Theos, his son-in-law, no sooner understood than he removed Berenice from his bed, and recalled Laodice, with her children Seleucus Callinicus, and Antiochus Hierax; but Laodice being well acquainted with his fickle temper, and fearing least he might again abandon her and receive Berenice, resolved to improve the present opportunity and secure the succession to her son, for by the late treaty with Ptolemy, her children were disinherited and the crown settled on the son of Berenice. To effect this design, she caused Antiochus to be poisoned; when she saw him expiring, she ordered him to be privately conveyed away, and one Artemon, who greatly resembled him, as well in features as in the tone of his voice, to

be placed in his bed. Artemon acted his part with great dexterity, and personating Antiochus, tenderly recommended his dear Laodice and her children to the lords that visited him. In the name of Antiochus, whom the people believed still alive, orders were issued, enjoining all his subjects to obey his beloved son Seleucus Callinicus, and acknowledge him for their lawful sovereign. The crown being by this infamous contrivance secured to Callinicus, the death of the king was publicly declared, and Callinicus without any opposition ascended the throne. Antiochus Hierax, the other son of Laodice, had at this time the government of the provinces of Asia Minor, where he commanded a considerable body of troops."

We quote also from Rollin:—

"Ptolemy thus embarked at Pelusium, and conducted his daughter to Seleucia, a maritime city near the mouth of the Orontes. Antiochus came thither to receive his bride and the nuptials were solemnized with great magnificence. Ptolemy had a tender affection for his daughter, and gave orders to have regular supplies of water from the Nile transmitted to her, believing it better for her health than any other water whatever, and therefore he was desirous that she should drink none but that." *Anc. Hist.* bk. XVII. §. 8. p. 25.

Verses 7, 8, and 9

"Ptolemy, the eldest son of Philadelphus, succeeded his father on the throne of Egypt, and after a short time took the name of Euergetes. He began his reign with a Syrian war; for no sooner was Philadelphus dead than Antiochus, who had married Berenice only because it was one of the articles of the treaty with Egypt, sent her away together with her young son. Antiochus then recalled his first wife, Laodice and she, distrusting her changeable husband, had him at once murdered to secure the throne to her own children. Seleucus, the eldest, seized the throne of Syria; and, urged on by his mother, sent a body of men after Berenice, with orders to put her to death, together with her son, who by the articles of marriage had been made heir to the throne.

"The cities of Asia Minor hastily sent help to the queen and her son, while Ptolemy Euergetes, her brother, who had just come to the throne of Egypt, marched without loss of time into Syria. But it was too late to save them; they were both put to death by the soldiers of Seleucus. Many of the cities, moved by hatred of their king's cruelty, opened their gates to the army of Euergetes; and, had he not been re-

called to Egypt by troubles at home, he would soon have been master of the whole of the kingdom of Seleucus. As it was, he had marched beyond the Euphrates, had left an Egyptian army in Seleucia the capital of Syria, and had gained a large part of Asia Minor. On his march homeward, he laid his gifts upon the altar in the temple of Jerusalem, and there returned thanks to heaven for his victories. He had been taught to bow the knee to the crowds of Greek and Egyptian gods; and, as Palestine was part of his kingdom, it seemed quite natural to add the god of the Jews to the list."—*H. H. v. 4. p. 570-571.*

An interesting event in connection with these verses is found in "Empires of Prophecy," p. 209, which follows:

¶26. Before Ptolemy had started on this great expedition, his wife, who was also named Berenice, being solicitous for his welfare and safe return, vowed that if he should return safely, she would consecrate her hair to the gods in one of the chief temples of the country. When he did return so triumphantly, she did according to her vow. Not long afterward, however, the hair was by accident or theft lost from the temple; at which Ptolemy was so greatly offended that the priests were in danger of being punished. But there happened to be just then at the king's court a certain "Conon of Samos, an artful courtier and also a mathematician," who "took it upon him to affirm that the locks of the queen's hair had been conveyed to heaven; and he pointed out seven stars near the lion's tail, which till then had never been part of any constellation, declaring at the same time that those were the hair of Berenice. Several other astronomers, either to make their court as well as Conon or that they might not draw upon themselves the displeasure of Ptolemy, gave those stars the same name [*Coma Berenices*], which is still used to this day."—*Rollin.*

"Thus the heavens to-day bear testimony to the faithfulness of the word of God; for that constellation—*Coma Berenices*—bears its name from this incident of the hair of Berenice. This incident of the hair of Berenice, grew out of that vow of Berenice for the return of her husband from his expedition against the king of the north. And that expedition of his against the king of the north with its victorious return was recorded in the Scripture two hundred and eighty-eight years before it occurred. 'The name *Coma Berenices* applied to a constellation, commemorates this incident.' " See *Encyclopedia Britannica, latest edition, art., Berenice I.*

Verse 10

Seleucus Callinicus had two sons as mentioned in the narrative. The older first succeeded to the throne, reigned three years, and then the younger entered the prophetic field as the "one" who should overflow and pass through. We again offer the account found on page 557 of *Historian's History of the World*, Vol. IV.

"The son and successor of Seleucus, who bore the same name as his father with the surname of 'the thunderbolt' (Ceraunus), entered on the heritage of the kingdom and the war with Attalus, but after a reign of three years met his death in battle at the hands of Nicanor and the Galatian captain Apaturius. The Syrian army then bestowed the crown upon his younger brother, Antiochus III. He, being occupied with the eastern provinces, delegated the conduct of the war in Asia Minor to his maternal uncle Achæus. They both fought with good fortune and success. While the king led an expedition into Media and Persia, defeated the rebellious satraps Molon and Alexander in the field and constrained them to commit suicide, and compelled the Bactrians, Parthians, and Indians to acknowledge the suzerainty of the Syrian king, Achæus drove his adversary Attalus back over the frontiers of his own principality, pressed hard upon him in his own capital, and, by a policy of mingled conciliation and coercion, prevailed upon the Greek cities of the western coast to submit to annexation. But, rendered presumptuous by success, he next attempted to set up an independent kingdom in Asia Minor, and thus again prevented the complete restoration of the Seleucid dominion. Antiochus, involved in a fresh war with Egypt, from which country he was scheming to wrest the intermediate Syrian territory of the Lebanon, was obliged to let his uncle have a free hand for a while. But he had hardly concluded peace with Ptolemy after the disastrous battle of Raphia in the ancient country of the Philistines, and abandoned his claim to the Syrian coast, before he took the field against the traitorous Achæus. The latter, deserted by most of his troops, took refuge in the fortified city of Sardis, where he was closely besieged by Antiochus, and, having been treacherously betrayed into his hands, was put to a painful death."

So here Antiochus the Great (Magnus) passed through. But he was "to return and be stirred up even to his fortress," i. e. he was to return to his fortress and be stirred up. After the conquest in Asia Minor of his uncle and the capture of Sardis, Antiochus returned to his capital. The flattery of the history writers of his day who bestowed the title

"Great," "stirred" Antiochus to an effort to restore the kingdom to its former size and glory and so, "For this purpose he undertook an adventurous campaign of several years' duration in eastern Iran and India, constrained the revolting princes and states to do homage to him, and extorted a recognition (more apparent than real) of Syrian supremacy."—Idem. p. 558.

But the stirring up here referred to is not the only one in the verse. There was to be a stirring up which was to be manifested in the assembling of "a multitude of great forces." In the paragraph above quoted it is stated that "Antiochus, involved in a fresh war with Egypt," etc. It was for the waging of this war that the multitude of great forces was assembled, for we read, "Antiochus the Great, who at this time ruled in Syria, perceiving the disorder and licentiousness which prevailed in the court of Egypt, thought it a favorable time to declare war against that country."—Idem. p. 572.

Verse 11

The eleventh verse begins by stating the Egyptian side of the question and says that even though Antiochus Magnus sets forth a great multitude yet they shall be given into Ptolemy's hand. Looking again to see if profane history witnesses to the truth of sacred prophecy we read:

"Ptolemy, who seems not to have lacked courage, roused himself for the emergency, collected a great army, and proceeded to meet the enemy. In the beginning of the war, Antiochus obtained some advantages over the Egyptian troops; but shortly after, in a great battle fought at Raphia near Gaza, he was completely defeated, with great loss; and Ptolemy obtained a large extension of influence in Palestine and Syria. Humbled by this defeat, and alarmed at the progress of Achæus in Asia Minor, Antiochus was anxious to make peace with Ptolemy; and the Egyptian king, although he had every inducement to prosecute the war, being equally anxious to return to his licentious pleasures, was ready to receive his overtures. A peace was in consequence concluded, by which Cœle-Syria and Palestine were confirmed as belonging to Egypt."—H. H. v. 4. p. 572, ¶2 mid.

Summarizing the account it will be seen that Antiochus stirred up a multitude, and declared war on Ptolemy, who raised a greater multitude and defeated the forces of Antiochus. The latter was glad to make peace so as to punish his uncle for turning against him, and so well was this chastisement inflicted that the chroniclers of the day ignored the

defeat at the hands of Ptolemy to bestow the title "GREAT" for a victory over a rebellious governor. Then followed the campaign in Iran and India.

Verse 12

Following the defeat of Antiochus' "multitude," "Ptolemy went to Jerusalem, where he was well received, and treated the inhabitants kindly, until, having made a fruitless attempt to enter the inner sanctuary, he retired from the city threatening the whole nation of the Jews with extermination. It does not appear that he dared to assail the sacred city; but, on returning to Egypt, he published a decree which he caused to be engraved on a pillar erected at the gate of his palace, excluding all those who did not sacrifice to the gods whom he worshipped. By this means the Jews were virtually outlawed, being prevented from suing to him for justice, or from claiming his protection. But this was not the extent of his infliction. By another decree he reduced them from the first rank of citizens, to which they had been raised by the favor of Alexander, to the third rank. They were in consequence degraded so far as to be enrolled among the common people of Egypt." *Ibid.* 572, last ¶. But this was not all, for the prophecy stated "he shall cast down many ten thousands." The story is well told in *Empires of Prophecy*, being founded on the account in Prideaux' *Connection* under dates 217, 216, B. C., and we quote from the former book chapter XVIII. ¶¶ 34 to 40 inclusive.

¶34. This great success caused Philopator to become so elated that in honor of himself he made a pompous "progress" through all the provinces that had been recovered. As he passed through Palestine, he visited Jerusalem, and at the temple "offered sacrifices to the God of Israel, making at the same time oblations, and bestowing considerable gifts." But not content with this, he attempted to force his way into the temple itself; but suddenly, as in the like instance of Uzziah of Judah, "he was smitten from God with such a terror and confusion of mind that he was carried out of the place in a manner half-dead. On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews for that which happened to him in that place, and venting many threatenings against them for it."—*Prideaux*.

¶35. On his return to Alexandria, Philopator resolved to be revenged upon the Jews who dwelt there, for his repulse and disgrace at the temple in Jerusalem. Accordingly he published a decree, 216 B. C.,

that none should be allowed to enter the palace gates who did not sacrifice to the gods. There were three ranks of people of the inhabitants of Alexandria, and by both Alexander the Great and the first of the Ptolemies, the Jews there were enrolled in the first rank. Philopator decreed that they should all be reduced to the third, or lowest, rank. This required them to be enrolled anew; and he decreed that when they presented themselves for enrollment, they should have the badge of Bacchus—an ivy leaf—impressed upon them with a hot iron, and that all who should refuse this badge should be made slaves, and that if any refused to be slaves, they should be put to death. He did grant, however, that all who would renounce the worship of Jehovah, and accept initiation into the Egyptian religion, should retain their original rank and privileges.

¶36. There were three hundred who adopted the heathen religion. These were at once cut off from all communication of any kind whatever with the rest of the Jews. Philopator took this as a further insult to himself and his religion, and in further vengeance decided to destroy all the Jews in all his dominions, beginning with all Egypt. He therefore commanded that all the Jews that could be found in Egypt should be brought in chains to Alexandria. There he shut them up in the hippodrome,—a large place where the games and races were celebrated,—and appointed a day when they should be made a spectacle, and should be destroyed by elephants maddened and drunk with mingled wine and frankincense.

¶37. As a matter of course the devoted Jews were calling upon God, as in many a crisis in their history before. The great day came. The destruction was to be accomplished under the eye of the king himself. The great crowd was assembled in the hippodrome. The hour came; but the king had not arrived. The officers and the crowd waited; but still the king came not. Messengers were sent to inquire why the king delayed, and they found that he had got so drunk the night before that it was long after the hour appointed for the great spectacle before he awoke from his drunken stupor.

¶38. The spectacle was post-poned till the next day. But he got drunk again; and when his officers wakened him the next day in time for the spectacle he was still so drunk that they could not convince him that there was any such thing appointed; he thought the men out of their wits who were trying to convince him that any such thing was ever planned.

¶39. The spectacle was therefore post-poned again till the next day. Then at the appointed time the king came. When all was ready, the signal was given, and the drunken and maddened elephants were let loose. But lo! instead of rushing upon the Jews as was expected, the elephants "turned their rage upon all those who came to see the show, and destroyed great numbers of them; and besides, several appearances were seen in the air, which much frightened the king and all the spectators. All which manifesting the interposal of a divine power in the protection of those people, Philopator durst not any longer prosecute his rage against them, but ordered them to be all again set free. And fearing the divine vengeance upon him in their behalf, he restored them to all their privileges, rescinding and revoking all his decrees which he had published against them."—*Prideaux*.

¶40. Three years afterward, however (213 B.C.), there was an insurrection of the Egyptians, of which Philopator made occasion to wreak his wrath against the Jews, slaying forty thousand of them. Thus he "cast down tens of thousands." After this Philopator gave himself up wholly to dissipation: "drinking, gaming, and lasciviousness, were the whole employments of his life." *He* was ruled by his concubines, and *the country* was ruled by their favorites.

Verses 13, 14, and 15

The historian George Weber so plainly tells the story foretold in these verses that we shall first insert his account as found. H. H. v. 4. p. 558.

Just as Antiochus returned to Asia Minor the fourth Ptolemy, the voluptuous Philopator, died, and his son Ptolemy Epiphanes, a minor, succeeded to the kingdom. The consequent disorders, factions, and the weakness of Egypt inspired the enterprising king of Syria with the hope that he might after all acquire the coast land of the Lebanon. Reinforced by a treaty of partition with Philip of Macedonia, who himself coveted the Egyptian possessions in Asia Minor, Thrace, and the islands, Antiochus invaded Judea with an army, overthrew the Ætolian leader, Scopas, commander of the Egyptian forces, at Paneas near the sources of the Jordan, and subjugated the coast, including the fortified town of Gaza. The inhabitants of Jerusalem and Judea gladly welcomed the rule of Syria, which was at first mild and conciliatory, though it soon became even more oppressive than that of Egypt. The guardians of the Egyptian king hastened to prevent an attack upon

Egypt itself by concluding a treaty of peace in which they renounced all claim to the conquered territory and betrothed their ward to Cleopatra, daughter of Antiochus. Meanwhile Philip had been waging successful war in Asia Minor, the Hellespont, and the islands, though all his conquests were rendered nugatory by the disastrous fight with the Romans at Cynoscephalæ.

"Instead of manfully supporting his ally against the mighty adversary from the west, Antiochus endeavored to turn the withdrawal of the Macedonian army to his own profit. He laid claim to all the territory west of the Taurus and on both shores of the Hellespont which his ancestor Seleucus had acquired by his victory over Lysimachus; and, not content with mastering the Greek cities on the Asiatic coast and the independent kings of Pergamus, Bithynia, Cappadocia, Pontus, and Armenia, he crossed the Hellespont, occupied the city of Lysimachia which had been rebuilt, together with other places on the Thracian peninsula, and threatened Lampsacus, Byzantium, and Heraclea. Apprehensive for their independence, the princes and cities he menaced followed the example set by the rich and powerful commercial city of Rhodes, and placed themselves under the protection of the Romans. The latter, by repeated embassies, required "the great" king to desist from hostilities against their allies, and to liberate all the Greek cities in Asia and Europe. Antiochus haughtily declined Roman intermeddling with his affairs, saying that he did not trouble himself about the concerns of Italy and the western world, so he forbade the Romans to curtail his prerogatives in Asia and Thrace, stigmatising their demands as contrary to justice and honour. [He also gave the Carthaginian Hannibal his protection and support against Rome.] Further negotiations by embassies and epistles delayed the outbreak of war for several years, but could not divert the fatal blow from the Syrian Empire. The battle of Magnesia broke the might of the Seleucid kingdom forevermore; Syria made no second appeal to arms. Antiochus "the great" was slain at Elymais, south of the Caspian sea, by the inhabitants of the city, while he was engaged in plundering the temple of Baal to fill his empty coffers with its treasures."

Those great (?) men considered the accession of a five year old boy to the Egyptian throne as an opportune time to increase their dominions. Philip of Macedonia and Antiochus Magnus made a treaty dividing the whole country between themselves, and the counsellors of the young king realizing their inability to cope with the coalition against Egypt de-

cided to place the young prince under the guardianship of the powerful Roman republic. 202 B.C.

"The senate of Rome accepted the charge, and sent Marcus Lepidus to act as guardian—a trust which, after a short stay in Egypt, he conferred upon Aristomenes, an Acarnanian, who discharged the duties of this important office with integrity and ability for several years, until the king had attained the age of fourteen, when, according to the usage of the country, he was entitled to take the administration of the kingdom into his own hands. The folly of investing a person so young with absolute power, was in this instance made fully apparent. The youth, who had been universally popular whilst under the direction of Aristomenes, was no sooner enthroned than he placed himself under the influence of worthless men, by whose advice he was led to the adoption of measures through which great disorders were introduced into every branch of the government; and at length his former able and honest minister was put to death." H. H. v. 4, p. 573.

The first work of these Roman guardians was to provide for the defense of the kingdom of their ward and Scopas was chosen to lead the Egyptian forces and was despatched to Palestine for that purpose. As stated in the above quotation, defeat followed. The Romans, however, were not disheartened at this, for their growing power both by "craft" and valor culminated in the events foretold in the next few verses.

Verse 16

The haughty Antiochus Magnus could overthrow Scopas and his forces, but the Romans had a general named Pompey, backed by veterans, who came against the Syrian hosts and did "according to his will." Prophecy said, "none shall stand before him: and he shall stand in the glorious land [Palestine] which by his hand shall be consumed." That is, the land of Palestine would at this time come under Roman sway and never leave it till every vestige of Hebrew government should "be consumed."

The Romans under Pompey had reduced Tigranes and Mithridates. Dissensions in Armenia had been settled, and Pompey headed toward Jerusalem. "As he advanced southward, his authority was called in to settle a quarrel between two brothers of that royal family, which had inherited the Jewish sceptre and high priesthood from the brave Maccabees. Aristobulus was the reigning king of Judea, but his title was disputed by his brother Hyrcanus. It was the latter who applied for

aid to the Roman general. Pompey accepted the appeal. But the Jews, attached to the reigning prince, refused obedience, and Pompey was obliged to undertake the siege of Jerusalem. For three months the Jews defended themselves with their wonted obstinacy; but their submission was enforced by famine, and Pompey entered the Holy City. Pillage he forbade: but, excited by the curiosity which even then the spiritual worship of Jehovah created in the minds of Roman idolaters, he entered the sacred precincts of the Temple, and ventured even to intrude into the Holy of Holies, and to stand behind that solemn veil which had hitherto been lifted but once a year, and that by the high priest alone. We know little of the impression produced upon Pompey's mind by finding the shrine untenanted by any object of worship. But it is interesting to compare the irreverent curiosity of the Roman with the conduct attributed to the Great Alexander upon a similar occasion. Hyrcanus was established in the sovereignty, on condition of paying a tribute to Rome: Aristobulus followed the conqueror as his prisoner.

"Aretas, king of the Nabatæan Arabs, defied the arms of Pompey; and the conqueror was preparing to enter the rocky deserts of Idumæa, so as to penetrate to Petra, when he received news which suddenly recalled him to Asia Minor. Mithridates was no more. Pompey hastened to Sinope, to which place the body of the old king had been sent by his son. It was honoured with a royal funeral, and placed in the sepulchre of his fathers.

"The remainder of the year 63 B. C. was spent by the general in regulating the new provinces of Bithynia, Pontus, and Syria, and in settling the kingdoms which he allowed to remain under Roman protection on the frontiers of these provinces." H. H. v. 5, p. 474.

Josephus narrates the destruction of Jerusalem and Pompey's part in the affair in book XIV, chapter IV, and says:

"Now the occasions of this misery which came upon Jerusalem were Hyrcanus and Aristobulus, by raising a sedition one against the other; for now we lost our liberty and became subject to the Romans, and were deprived of that country which we had gained by our arms from the Syrians, and were compelled to restore it to the Syrians. Moreover, the Romans exacted of us, in a little time, above ten thousand talents; and the royal authority, which was a dignity formerly bestowed on those that were high-priests, by the right of their family, became the property of private men; but of these matters we shall treat in their proper places. Now Pompey committed Celesyria, as far as the river Euphrates and

Egypt, to Scaurus, with two Roman legions, and then went away to Cilicia, and made haste to Rome. He also carried bound along with him Aristobulus and his children; for he had two daughters and as many sons; the one of whom ran away; but the younger, Antigonus, was carried to Rome, together with his sisters."

Verse 17

The prophetic story now runs on into Roman history for many years, stating the main points so clearly that it is impossible to deny the positive and accurate application of the angel's words. That Roman power, first pagan, then papal, was to reach to our own day, and it is well to meditate upon the concise way in which God made known to Daniel and to us what was to take place; that when we find where we are in the great chain of events we may with confidence look forward to the things yet to take place.

One of the first things Rome undertook to do after reaching the height of power indicated above was to finish the conquest of the world. If we take the expression "the whole kingdom" to mean the universal kingdom of Alexander, we may conclude that when the Seleucidæan power was thoroughly broken it only remained for the fourth part called the "King of the South" to be brought under her sway.

The occasion of Rome's entry into actual rulership in Egypt was when Cæsar was called in to settle the quarrel between Cleopatra and Ptolemy Auletes, her brother, over who should be ruler. "He summoned the rival sovereigns before him, and offered to decide their disputes in the name of the republic. Ptolemy left his camp at Pelusium, and gave Cæsar a meeting in the palace of Alexandria, where he soon found himself watched and detained as a hostage. Cleopatra had already implored the consul's mediation, and now, when her brother or his ministers obstructed her approach to his presence, she caused herself to be carried by stratagem into his chamber. The fame of Cleopatra's beauty, which was destined to become second only to Helen's in renown, was already bruited widely abroad. She had been seen by Mark Antony during the brief inroad of Gabinius into Egypt; and grave legates of the republic had brought back to Rome glowing reports of the girlish charms of the Lagid Princess. She was indeed, at the time of her introduction to Cæsar, not twenty years old, and her wit and genius in the arts of female conquest were yet unknown. Perhaps it was

fortunate for their celebrity that the man upon whom she was first to prove their power was already predisposed to submit. Cæsar forthwith undertook the championship of the distressed beauty, for it suited his purpose to play off her claims against the haughty minions of her rival. In devoting himself to her cause he did not deny himself the reward of his gallantry; but while he indulged in the luxuries and dissipations of the most sensual of capitals, he kept his eye steadily fixed on his main object, and at the same time carefully guarded his own person from the machinations of his unscrupulous enemies." *H. H.*, v. 5, pp. 546, 547.

When Cæsar set his face to enter with strength the whole kingdom, he received very valuable assistance from the Jews, and we here offer the account of Josephus in support of the prophecy that some of God's chosen people would help the Romans at this time.

"Now after Pompey was dead, and after that victory Cæsar had gained over him, Antipater, who managed the Jewish affairs, became very useful to Cæsar when he made war against Egypt, and that by order of Hyrcanus; for when Mithridates of Pergamus was bringing his auxiliaries, and was not able to continue his march through Pelusium, but obliged to stay at Askelon, Antipater came to him, conducting three thousand of the Jews, armed men: he had also taken care the principal men of the Arabians should come to his assistance; and on his account it was that all the Syrians assisted him also, as not willing to appear behindhand in their alacrity for Cæsar, viz. Jamblicus the ruler, and Ptolemy his son, and Tholomy the son of Sohemus, who dwelt at Mount Libanus, and almost all the cities. So Mithridates marched out of Syria, and came to Pelusium; and when its inhabitants would not admit him, he besieged the city. Now Antipater signalized himself here, and was the first who plucked down part of the wall, and so opened a way to the rest, whereby they might enter the city, and by this means Pelusium was taken. But it happened that the Egyptian Jews, who dwelt in the country called Onion, would not let Antipater and Mithridates, with their soldiers pass to Cæsar; but Antipater persuaded them to come over to their party, because he was of the same people with them, and that chiefly by showing them the epistles of Hyrcanus the high-priest, wherein he exhorted them to cultivate friendship with Cæsar; and to supply his army with money, and all sorts of provisions which they wanted; and accordingly, when they saw Antipater and the high-priest of the same sentiments, they did as they were desired. And when the Jews about Memphis heard that these Jews were come over to Cæsar,

they also invited Mithridates to come to them; so he came and received them also into his army.

"And when Mithridates had gone over all Delta, as the place is called, he came to a pitched battle with the enemy, near the place called the Jewish camp. Now Mithridates had the right wing, and Antipater the left; and when it came to a fight that wing where Mithridates was gave way, and was likely to suffer extremely, unless Antipater had come running to him with his own soldiers along the shore, when he had already beaten the enemy that opposed him; so he delivered Mithridates, and put those Egyptians who had been too hard for him to flight. He also took their camp, and continued in the pursuit of them. He also recalled Mithridates, who had been worsted, and retired a great way off; of whose soldiers eight hundred fell; but of Antipater's fifty. So Mithridates sent an account of this battle to Cæsar, and openly declared that Antipater was the author of this victory, and of his own preservation; inasmuch that Cæsar commended Antipater then, and made use of him all the rest of that war in the most hazardous undertakings: he happened also to be wounded in one of those engagements." *Antiquities*, b. 14, c. 8, §§ 1, 2.

Again the prophecy says that this daughter of women whom the Roman was to corrupt, should not stand on his side neither be for him. We may then look for events in which Cleopatra, after Cæsar's personal influence was removed, would turn against the Roman side and work on the side of the enemies of the Roman state. This forecast is more clearly brought out in later verses so the historical account will be presented there.

Verse 18

After the events brought to view in the seventeenth verse Cæsar turned his face toward the coastlands of Africa. The Pompeian or senatorial party here gathered for a last stand. The renowned philosopher Cato joined the republicans and while the warriors, Scipio, Varus, and Juba, quarreled about the supreme command, Cato busied himself most earnestly in the preparation of defence.

"A whole year had now passed, while the republicans contemplated with folded arms the perils Cæsar had surmounted in Alexandria, the victory he had gained over Pharnaces, and the brilliant reception he had met with in Rome. Cæsar assembled six legions and two thousand horse at Lilybæum in Sicily, and in the middle of October 47, he ap-

peared off the African coast with the first division of his forces, and summoned the republicans in their camp at Hadrumentum to surrender to 'Cæsar the emperor'. 'There is no emperor here but Scipio,' they replied, and inflicted death upon his envoy as a deserter. The dictator sailed on to Leptis, and was there invited to take shelter, while he awaited the arrival of the rest of his armament."

"At last on the 4th of April (46 B.C.) the armies met on the field of Thapsus. On this occasion many of Cæsar's men were fresh recruits, and he was not without some misgivings about their steadiness. But they were not less impatient for the onset than the veterans, whom their general recommended to their imitation, and loudly demanded the signal to engage. While he still hesitated, checking with hand and voice the impatient swaying of the lines, suddenly the blast of a single trumpet burst forth on the right wing. The impetuous ferocity of the tenth legion could no longer brook restraint; they had raised the signal unbidden; and now the whole army rushed forward in one unbroken body, overpowering their officers' efforts to detain them. Cæsar, when he beheld rank after rank pouring by him, without the possibility of recall, gave the word 'Good luck' to his attendants, and spurred his horse to the head of his battalions. The combat was speedily decided. The elephants, thrown into confusion by the first discharge of stones and arrows, turned upon the ranks they were placed to cover, and broke in pieces their array. The native cavalry, dismayed at losing their accustomed support, were the first to abandon the field. Scipio's legions made little resistance; they sought shelter behind their entrenchments. But their officers had fled, and the men, left without a commander, rushed, in quest of their discomfited allies. They found the Numidian camp in the hands of the enemy; they begged for quarter, but little mercy was shown them, and Cæsar himself beheld with horror a frightful massacre which he was powerless to control. Scipio escaped to the coast, and embarked with others for Spain, but was intercepted and slain. Juba and Petreius fled together, and sought refuge within the walls of Zama. But the Numidians rejoiced in the defeat of their tyrants and refused them solace or shelter. The fugitives, repulsed in every quarter, and disdaining to solicit the victor's clemency, placed themselves at a banquet together, drank their fill of wine, and challenged each other to mortal combat. Petreius, the elder of the two, was despatched by his opponent, who then threw himself upon his own sword." H. H. v. 5, pp. 555, 556.

"While his foes were thus flying and falling, Cæsar advanced triumphantly from the scene of his last exploit, receiving the submission of the towns on his way, carrying off the stores and treasure collected for his enemies' use, and leaving garrisons to retain them in fidelity." *Ibid.* p. 561.

Then Utica itself surrendered and all the north coast of Africa was under the "Imperator's" sway.

The logical consequence of so much power was to have the name of "king" as well as the substance. Cæsar contrived to have the crown offered him but the attitude of the populace stopped him from accepting. This was repeated and again Cæsar put it away, all the while desiring the crown. Rome was no longer republican; but the forms of election, the senate, and other officers were kept up. The final "reproach" taking the hated title "king" was offered by Cæsar. A conspiracy of professed lovers of "liberty," headed by Brutus, was formed to do away with Cæsar and thus cause this "reproach offered by him to cease." The plan was carried out as prophesied in the next verse, and the "reproach" offered by Cæsar was turned upon him to his undoing, and Brutus and his conspirators escaped. In no sense did the same reproach attach to Brutus, and had there been any real patriotism in the hearts of the senatorial or republican party, Brutus would have been proclaimed liberator and the republic would have survived; but imperialism was so deeply entrenched, and vice and luxury had so weakened and dissipated Roman virtue, that the monarchy still lived though the framer of it was dead. New hands seized power and the imperial armies soon sought out and punished the murderers of Cæsar.

In support of the thought that the part Brutus took did not in any sense cause the "reproach offered by Cæsar" to come upon Brutus, we find in Gibbon v. 1, c. 3, p. 87, that, "the Romans, who revered the memory of Brutus, would applaud the imitation of his virtue," and in a foot note we learn that "Two centuries after the establishment of monarchy, the emperor Marcus Antoninus recommends the character of Brutus as a perfect model of Roman virtue."

Verse 19

"Cæsar settled the affairs of Africa with his usual despatch, and sailed from Utica on the fourteenth day of April, 46 B.C." At Rome he received four triumphs and the city was satiated with gorgeous processions, games, and sights of captured princes and princesses. The

public shows were carried out with great magnificence. The appetite for blood brought about the most ferocious exhibitions, and the ferocity and carnage in the combats made even that brutal multitude shudder. Again Cæsar was called to arms to put down an insurrection in Spain. From this trip he returned and stood before the gates of Rome, September 13, 45 B.C.

"Cæsar was now fully aware that he could sway the Roman world unchecked by the interference of a senate, two-thirds of which perhaps were nominees of his own. Under the sanction of an organic law he had raised the number of the assembly to nine hundred, thus degrading the honour by making it cheap; and he still more degraded it in the eyes of the proudest of the citizens by pouring into it his allies from the provinces, his soldiers, and even, if we may believe their bitter sarcasms, the captives who had just followed his car of triumph. The Romans exercised their wits on these upstart strangers losing themselves amidst the forests of columns which thronged the public places, and placards were posted recommending no good citizen to guide them to the senate house. This servile council, with less respect for appearances than its chief, would have given him the right of nominating to all curule and plebeian offices, to the entire abrogation of the electoral prerogatives of the people. But Cæsar declined to destroy the last shadow of liberty, assured that no man would venture to sue for a magistracy without his consent. He contented himself with recommending certain candidates to the suffrages of the people, and these recommendations were equivalent to commands. Moreover the senate had imposed upon the elected the obligation to swear before entering on their office, that they would undertake nothing against the acts of the dictator, for every act of his was invested with the force of law. The consuls, prætors, and other officers thus continued to exercise their ordinary functions under the dictator's superintendence; the prætors were increased in number, while the consuls, though never exceeding two at the same time, were rapidly supplanted, sometimes month by month, by fresh aspirants whom it was expedient to gratify. As the avowed champion of the people Cæsar retained the appropriate distinction of the tribunitian power, which also rendered his person inviolable; while both the senators and the knights offered to surround him with a guard of honour of their own members to secure this inviolability by a stronger instrument than the law. To the reality of power he added its outward signs. In the senate, the theatre, the circus, and the hall of justice he might seat him-

self on his golden chair in a robe of regal magnificence, while his effigy was impressed upon the public coinage. Apart from the title of king there is no outward symbol of royalty more appropriate than that of the hereditary transmission of offices and distinctions. The imperium, or military supremacy, which had been granted to Cæsar for his life, was rendered transmissible to his children, and with it the august distinction of the sovereign pontificate.

"In fine, the dictatorship for life and the consulship for five years, with the right of drawing at pleasure upon the public treasury, secured to Cæsar the executive power of the state; the imperium gave him the command of its forces; the tribunate invested him with a veto upon its legislation. As prince, or first man of the senate, he guided the debates of that assembly; as controller of manners even its personal composition depended upon his will. As chief pontiff he interpreted the religion of the state, and made omens and auguries declare themselves at his bidding. Thus the finances, the army, the religious system, the executive with a portion of the judicial power, and indirectly almost the whole functions of the legislature were combined in the hands of the autocrat of the Roman commonwealth. Nevertheless he had assumed no title inconsistent with the principles of the republic, and the precedents of constitutional history." *H. H.* v. 5, p. 570.

"On the evening of the 14th of March, Cæsar was supping with M. Lepidus, his master of the horse, who was now at the head of a body of troops without the walls, and was preparing shortly to march with them into Transalpine Gaul, which had been assigned to him by Cæsar as his province. It happened that Cæsar was engaged in writing, when the rest of the party began to discuss the question, 'What kind of death is most to be desired?' The subject upon which they were talking caught his attention, and he cried out, before any one else had expressed an opinion, that the best death was a sudden one.

"A coincidence so remarkable was likely to be remembered afterwards by all who had been present; but it is said, also, that he had been often warned by the augurs to beware of the ides of March; and these predictions had, probably, wrought on the mind of his wife, Calpurnia, so that, on the night that preceded that dreaded day, her rest was broken by feverish dreams, and in the morning her impression of fear was so strong, that she earnestly besought her husband not to stir from home. He himself, we are told, felt himself a little unwell; and being thus more ready to be infected by superstitious fears, he was in-

clined to comply with Calpurnia's wishes, and allowed some part of the morning to pass away, and the senate to be already assembled, without having as yet quitted his house.

"At such a critical moment as this the conspirators were naturally wide awake to every suspicion; and becoming uneasy at his delay, Decimus Brutus was sent to call on him, and to persuade him to attend the senate by urging to him the offence that he would naturally give if he appeared to slight that body at the very moment when they were preparing to confer on him the title of king. Decimus Brutus visited Cæsar, and being entirely in his confidence, his arguments were listened to and Cæsar set out about eleven o'clock to go to the senate house. When he was on his way thither, Artemidorus of Cnidus, a Greek sophist, who was admitted into the houses of some of the conspirators, and had there become acquainted with some facts that had excited his suspicions, approached him with a written statement of the information which he had obtained, and putting it into his hands begged him to read it instantly, as it was of the last importance. Cæsar, it is said, tried to look at it, but was prevented by the crowd which pressed around him, and by the numerous writings of various sorts that were presented to him as he passed along. Still, however, he held it in his hand, and continued to keep it there when he entered the senate house.

"Mark Antony, who was at this time Cæsar's colleague in the consulship, was on the point of following him into the senate, when C. Trebonius called him aside, and detained him without, by profession to desire some conversation with him. It is said that some of the conspirators had wished to include him in the fate of Cæsar; but Brutus had objected to it as a piece of unnecessary bloodshed; and when it was remembered that he himself, not long ago, had proposed to Trebonius the very act which they were now about to perform, they consented that his life should not be endangered. Meantime, as Cæsar entered the senate house, all the senators rose to receive him. The conspirators had contrived to surround his person in the street, and they now formed his immediate train as he passed on to the curule chair, which had been prepared, as usual, for his reception. That chair had been placed near the pedestal of a statue of Pompey the Great; for the building in which the senate was assembled had been one of Pompey's public works; and it is said, that Cassius, labouring under the strong feeling of the moment, turned himself to the image, and seemed to implore its assistance in the deed which was to be perpetrated.

"When Cæsar had taken his seat, the conspirators gathered more closely around him, and L. Tillius Cimber approached him as if to offer some petition, which he continued to press with vehemence when Cæsar seemed unwilling to grant it, and the other conspirators joined in supporting his request. At last, when Cæsar appeared impatient of further importunity, Cimber took hold of his robe and pulled it down from his shoulders; an action which was the signal agreed upon with his associates for commencing their attack. It is said that the dagger of P. Casca took the lead in the work of blood, and that Cæsar, in the first instant of surprise, attempted to resist and to force his way through the circle which surrounded him. But when the conspirators rushed upon him, and were so eager to have a share in his death, that they wounded one another in the confusion, he drew his robe closely around him, and having covered his face, fell without a struggle or a groan. He received three and twenty wounds, and it was observed that the blood, as it streamed from them, bathed the pedestal of Pompey's statue. No sooner was the murder finished, than M. Brutus, raising his gory dagger in his hand, turned round towards the assembled senators, and called on Cicero by name, congratulating him on the recovery of their country's liberty. But to preserve order at such a moment was hopeless; the senators fled in dismay. Antony made haste to escape to his house. A universal consternation was spread through the city, till the conspirators, going in a body to the Forum, addressed the people, and by assuring them that no violence was intended to any one, but that their only object had been to assert the liberty of Rome, they succeeded in restoring comparative tranquillity. Still, however, distrusting the state of the popular feeling, they withdrew into the Capitol, which Decimus Brutus had secured with a band of gladiators whom he retained in his service; and there, having been joined by several of the nobility, they passed the first night after the murder. Meanwhile, the body of Cæsar was left for some hours, amidst the general confusion, on the spot where it fell; till at last three of his slaves placed it on a litter, and carried it home, one of the arms hanging down on the outside of the litter, and presenting a ghastly spectacle. It was asserted by the surgeon, who examined the wounds, that out of so many, one alone was mortal; that, namely, which he had received in the breast when he first attempted to break through the circle of his assassins." H. H. v. 5, p. 581.

In such manner, then, did Cæsar return to "the fort of his own

land," and then did he "stumble and fall." We need not speculate in what "might have been," for the angel had said what would be.

Appian, in discussing the conditions leading up to the death of Cæsar, well says, "For in the thing itself is no difference between dictator and king."

The senate at first favored the murderers of Cæsar, but soon the sentiment changed and Brutus and Cassius felt it wise to get away from the capital. They left Italy in the fall of 44 B. C., a few months after the assassination. "By the end of 43 B. C., the whole of the East was in their hands." Instead of preparing for the inevitable war with Antony, however, they spent their time in plundering the cities of Asia Minor.

The battle of Philippi was really the end of the republican drama, but Antony and Octavian and Lepidus continued to quarrel among themselves as to the division of the empire. Antony might have held the power in his own hand in spite of Cæsar's will declaring Octavian his heir, but for a wild, wicked infatuation for Cleopatra. H. H., v. 5, p. 624 relates: "Antony had visited Alexandria fourteen years before, and had been smitten by the charms of Cleopatra, then a girl of fifteen. She became Cæsar's paramour, and from the time of the dictator's death Antony had never seen her. She now came to meet him in Cilicia. The galley which carried her up the Cydnus was of more than oriental gorgeousness; the sails of purple; oars of silver, moving to the sound of music; the raised poop burnished with gold. There she lay upon a splendid couch, shaded by a spangled canopy; her attire was that of Venus, around her flitted attendant Cupids and Graces. At the news of her approach to Tarsus, the triumvir found his tribunal deserted by the people. She invited him to her ship, and he complied. From that moment he was her slave. He accompanied her to Alexandria, exchanged the Roman garb for the Græco-Egyptian costume of the court, and lent his power to the queen to execute all her caprices." How she finally turned Antony against his own countrymen will be described under later verses.

Verse 20

The young Octavian soon defeated all opponents, and taking the name Augustus became the sole ruler of the Roman world. He "dated the years of his imperial monarchy from the day of the battle of Actium (September 2, 31 B. C.). But it was not till two years after

that he established himself in Rome as ruler of the Roman world. . . . At the same time the temple of Janus was closed [which was only when Rome was at peace] for the first time since the year 235 B. C. All men drew breath more freely, and all except the soldiery looked forward to a time of tranquillity. Liberty and independence were forgotten words. After the terrible disorders of the last century, the general cry was for quiet at any price. Octavian was a person admirably fitted to fulfil these aspirations. His uncle Julius was too fond of active exertion to play such a part well. Octavian never shone in war, while his vigilant and patient mind was fitted for the discharge of business. He avoided shocking popular feeling by assuming any title savoring of royalty; but he enjoyed by universal consent an authority more than regal." H. H. v. 5, p. 632.

It was in this time of peace that the world's Redeemer was to be born in little Bethlehem of Judea. Cæsar Augustus' decree that all the world should be taxed, Luke 2:1, surely fits the description in the prophecy, and this taxing or enrolling resulted in bringing Mary, the espoused wife of Joseph, to the city of his nativity. Here "she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Little "Bethlehem Ephratah," of the province of Syria, in the empire of Rome, under Cæsar Augustus became the scene of another fulfilled prophecy, Micah 5:2, and the Word of God became the Word Incarnate.

So great was Augustus as Emperor that his name has been given to that period, and as if to show special favor to a ruler who was in power at the birth of Jesus, Augustus was permitted a peaceful death so far as outward wars were concerned but in his home were the most iniquitous intrigues and devilish deeds. Augustus' fourth wife was Livia, wife of Ti. Claudius Nero, who consented to her marrying Augustus. She had two sons, Tiberius, (born 42 B. C.) and Drusus whom she brought into the world three months after her union with Augustus. With such a predisposition to evil as such a record and lineage would suggest, it is not to be marvelled at that Tiberius was "ambitious, overbearing, sullen," "vile, licentious," and all the rest that malevolent adjectives can describe. Augustus desired the empire to go to his two grandsons, Caius and Lucius, the children of his daughter Julia. They were given honor and dignity by Augustus and the senate, but the intriguing Livia marked them for death and with them any who stood in the way of her ambitious plans for her son. Tiberius went into voluntary exile and de-

voted himself to the study of the sciences, but his hired assassins assisted his mother in the general scheme. "Livia's ambitious and passionate temper was so notorious that she was actually suspected of having cut her husband's days short by poison, lest he should restore his grandson Agrippa, to whom he had been reconciled in his island exile a little while before with tears and passionate embraces, to his rights and honours. She was alone with the emperor when death overtook him on a journey, at Nola in Lower Italy, in the seventy-sixth year of his age; and by carefully guarding the house and spreading false reports she concealed the fact of his decease until her son, who for several years had been associated with his adoptive father as coadjutor in the empire, could be summoned from Illyricum. Then the world was startled by the double announcement that Augustus was dead and that Tiberius had assumed the reins of power." *H. H.* v. 6, p. 120, ¶2.

"His sickness was occasioned by diarrhœa; notwithstanding which, he went round the coast of Campania and the adjacent islands, and spent four days in that of Capræ; where he gave himself up entirely to his ease; behaving, at the same time, to those about him with the utmost good nature and complaisance." *Ibid* p. 126 ¶ 4.

"Upon the day of his death, he now and then inquired if there was any disturbance in the town about him; and calling for a mirror, he ordered his hair to be combed, and his falling cheeks to be adjusted. Then asking his friends that were admitted into the room, 'Do ye think that I have acted my part in life well?' he immediately subjoined,

'If all be right, with joy your voices raise
In loud applauses to the actor's praise.'

After which, having dismissed them all, whilst he was inquiring of some that were just come from Rome, concerning Drusus' daughter who was in a bad state of health, he expired amidst the kisses of Livia, and with these words: 'Livia, live mindful of our marriage, and farewell!' dying a very easy death, and such as he himself had always wished for." *Ibid* p. 127 ¶ 2.

"Augustus died August 19, 14 A. D., at the ninth hour of the day, wanting only five and thirty days of seventy-six years of age." *Ibid*.

Verse 21

Augustus appointed as his heirs Tiberius and Livia, and so that "vile person" stood up, "to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flat-

teries." The first part of his reign seemed to be with discretion, but so wicked did he become, and with such slaughter did he fill Rome that "The people rejoiced so much at his death, that, upon the first news of it, they ran up and down the city, some crying out, 'Away with Tiberius into the Tiber'; others exclaiming, 'May the earth, the common mother of mankind, and the infernal gods, allow no place for the dead, but amongst the wicked.' Others threatened his body with the hook and the *scalæ gemoniæ*, their indignation at his former cruelty being increased by a recent instance of the same kind. It had been provided by an act of the senate, that the punishment of persons condemned to die should always be deferred until the tenth day after the sentence. Now it happened that the day on which the news of Tiberius' death arrived, was the time fixed by law for the execution of some persons that had been sentenced to die. These poor creatures implored the protection of all about them; but because Caius was not in town, and there was none else to whom application could be made in their behalf, the men who were charged with the care of their execution, from a dread of offending against that law, strangled them, and threw them down the *scalæ gemoniæ*. This excited in the minds of the people a still greater abhorrence of the tyrant's memory, since his cruelty subsisted even after his death. As soon as his corpse began to move from Misenum, many cried out for its being carried to Atella, and broiled there in the amphitheatre. It was however brought to Rome, and burned with the usual ceremony" H. H., v. 6, p. 157.

Verse 22

Tacitus describes Tiberius' end as follows:—

"As for Tiberius, his body was now wasted and his strength exhausted, but his dissimulation did not fail him. He exhibited the same inflexibility of mind, the same energy in his looks and discourse; and even sometimes by affected vivacity tried to hide his decaying strength, though too manifest to be concealed. And after much shifting of places, he settled at length at the promontory of Misenum, in a villa which Lucullus once owned. There it was discovered that his end was approaching, in the following manner: In his train was a physician, named Charicles, noted in his profession, not indeed to prescribe for the prince in cases of indisposition, but that he might have some one to consult if he thought proper. Charicles, as if he were departing to attend to his

own affairs, and taking hold of his hand under pretense of taking leave, felt his pulse. But he did not escape detection, for he instantly ordered the entertainment to be renewed; whether incensed, and therefore the more concealing his displeasure, is uncertain; but at table he continued beyond his wont, as if to do honour to his friend on his departure. Charicles, however, assured Macro that life was ebbing fast, and could not outlast two days. Hence the whole court was in a bustle with consultations, and expresses were despatched to the generals and armies. On the seventeenth, before the calends of April, he was believed to have finished his mortal career, having ceased to breathe; and Caligula, in the midst of a great throng of persons, paying their congratulations, was already going forth to make a solemn entrance on the sovereignty, when suddenly a notice came, 'that Tiberius had recovered his sight and voice, and had called for some persons to give him food to restore him.' The consternation was universal; the concourse about Caligula dispersed in all directions, every man affecting sorrow or feigning ignorance; he himself stood fixed in silence—fallen from the highest hopes, he now expected the worst. Macro, undismayed, ordered the old man to be smothered with a quantity of clothes, and the doorway to be cleared. Thus expired Tiberius, in the seventy-eighth year of his age." H. H., v. 6, pp. 155, 156.

Thus as Tiberius had used his power to overthrow and "overflow," so was he destroyed by others.

But the most remarkable event in the history of Tiberius' reign is the fact that it would be the Roman power under him that would destroy the Christ.

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;..." Luke 3: 1, 2, 3.

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man?" John 18:28, 29.

"The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence are thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the pass-over and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst." John 19:7-18.

The fifteenth year of the reign of Tiberius is undoubtedly to be reckoned from the year Augustus placed him in power, two years before Augustus' death which occurred 14 A. D. Beginning the reckoning then at 12 A. D., Tiberius' fifteenth year would begin in August 26 A. D. and last till the month of August 27 A. D. John began his ministry probably in the spring of 27 A. D. and as Christ began probably six months later as he was six months younger, both beginning their work at about the age of thirty, Christ would enter on his ministry in the fall of 27 A. D., the end of the 69 weeks of Daniel 9:24-27. In the midst of the seventieth week, or spring of 31 A. D., Messiah was to be cut off and this agrees with history as to the date of the crucifixion. Tiberius died 37 A. D., and was succeeded by Caligula. Thus is made clear the fact that under Tiberius, a Roman Cæsar, Emperor, was the Prince of the covenant broken.

Verse 23

The high priest, hearing that the Romans had "conquered in war Galatia, and Iberia, and Carthage, and Lybia; and that, besides these, they had subdued Greece, and their kings Perseus, and Philip, and Antiochus the Great also, he resolved to enter into a league of friendship with them. He therefore sent to Rome some of his friends, Eupolemus the son of John, and Jason the son of Eleazar, and by them desired the Romans that they would assist them, and be their friends, and would write to Demetrius that he would not fight against the Jews. So the senate received the ambassadors that came from Judas to Rome, and discoursed with them about the errand on which they came, and then granted them a league of assistance. They also made a decree concerning it, and sent a copy of it into Judea. It was also laid up in the capitol, and engraven in brass. The decree itself was this:—"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money. And if any attack be made upon the Jews, the Romans shall assist them, as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take away anything from, this league of assistance, that shall be done with the common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force." This decree was written by Eupolemus the son of John, and by Jason the son of Eleazar, when Judas was high-priest of the nation, and Simon his brother was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner." Josephus' "Antiquities," book XII, chap. X, ¶ 6.

Verse 24

The last part of verse 23 and the first part of verse 24 are all in harmony with other prophetic words relative to this power. Rome was to be of

"fierce countenance and understanding dark sentences,"
 he should "destroy wonderfully, and prosper and practice"
 and "through his policy"
 would "cause craft to prosper in his hand"
 and "by peace"
 would "destroy many,"

and now by taking a course which no other nation had ever taken he shows his "policy" and "craft" and by "peace" [peaceful means, his hypocrisy covered] he does destroy the liberties and lives of nations and peoples. As a means to this end, he scatters among the fattest provinces the prey and the spoils and the riches, and taken off their guard these provinces are quickly swallowed by the mighty nation which sprang from a small people.

"Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such States and nations as addressed them for protection. They succored them against their enemies, took the utmost pains in terminating their differences and in suppressing all commotions which arose amongst them, and did not demand the least recompence from their allies for all these services. By this means their authority gained strength daily, and prepared the nations for entire subjection.

"And, indeed, under pretense of offering them their good offices, of entering into their interests, and of reconciling them, the Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. Afterward they used, with plenary authority, to *summon* those who refused to come to an agreement, obliged them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal which judged all nations and kings, and from which there was no appeal.

"This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories in order to bestow them on their allies, by which they did two things from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were noways formidable to them, and from whom they had something

to hope; and weakened others, whose friendship the Romans could not expect, and whose arms they had reason to dread. We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct; whether they would be pleased, should the Achæans, in their turn, officiously pretend to inquire into their affairs; and whether matters ought not to be on the same footing on both sides. All these reflections were very reasonable, just, and unanswerable; and the Romans had no advantage in the question but *force*.

"They acted in the same manner, and their politics were the same, with regard to their treatment of kings. They first won over to their interest such among them as were the weakest, and consequently the least formidable; they gave them the title of allies, whereby their persons were rendered in some measure sacred and inviolable, and which was a kind of safeguard against other kings more powerful than themselves; they increased their revenue and enlarged their territories, to let them see what they might expect from their protection. It was this which raised the kingdom of Pergamus to so exalted a pitch of grandeur.

"In the sequel, the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how haughtily did they treat them, even before they had conquered! A powerful king confined within a narrow circle by a private man of Rome was obliged to make his answer before he quitted it: how imperious was this! But then, how did they treat vanquished kings? They commanded them to deliver up their children, and the heirs to their crown, as hostages and pledges of fidelity and good behavior; oblige them to lay down their arms; forbid them to declare war, or conclude any alliance, without first obtaining their leave; banish them to the other side of the mountains, and leave them, in strictness of speech, only an empty title, and a vain shadow of royalty, divested of all its rights and advantages.

"We can not doubt but that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles, and besides, the bare prediction of their conquests was no justification of their conduct. Although it is difficult to affirm, and still more so to prove that this people had from the first formed a plan in order to conquer

and subject all nations, it can not be denied but that if we examine their whole conduct attentively, it will appear that they acted as if they had a foreknowledge of this; and that a kind of instinct had determined them to conform to it in all things.

"But be this as it will, we see by the event in what this so much boasted lenity and moderation of the Romans terminated. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquests of the whole world. They seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass." Ancient History, book XIX, chap. I, § 7.

The scripture reads, "He shall forecast his devices against the strongholds even for a time." We take it that if he is to "think his thoughts" *against* strongholds, he will undoubtedly do it *from* his own stronghold which is Rome, and so in the narrative this is indicated. Our marginal note explains this prophetic word, "a time," and more will be said in speaking of the events fulfilling the period.

Verse 25

"But Octavian [Augustus Cæsar] never suffered pleasure to divert him from business. If he could not be a successful general, he resolved at least to show that he could be a hardy soldier. While Antony in his Egyptian palace was neglecting the Parthian War, his rival led his legions in more than one dangerous campaign against the barbarous Dalmatians and Pannonians, who had been for some time infesting the province of Illyricum. In the year 33 B. C. he announced that the limits of the empire had been extended northward to the banks of the Savus.

"Octavian now began to feel that any appearance of friendship with Antony was a source of weakness rather than of strength at Rome. Misunderstandings had already broken out. Antony complained that Octavian had given him no share in the provinces wrested from Sext. Pompeius and Lepidus. Octavian retorted by accusing his colleague of appropriating Egypt and Armenia, and of increasing Cleopatra's power at the expense of the Roman Empire. Popular indignation rose to its height when Plancus and Titius, who had been admitted to Antony's confidence, passed over to Octavian, and disclosed the contents of their

master's will. In that document Antony ordered that his body should be buried at Alexandria, in the mausoleum of Cleopatra. Men began to fancy that Cleopatra had already planted her throne upon the Capitol. These suspicions were sedulously encouraged by Octavian.

"Before the close of 32 B. C., Octavian, by the authority of the senate, declared war nominally against Cleopatra. Antony, roused from his sleep by reports from Rome, passed over to Athens, issuing orders everywhere to levy men and collect ships for the impending struggle. At Athens he received news of the declaration of war, and replied by divorcing Octavia. His fleet was ordered to assemble at Corcyra; and his legions in the early spring prepared to pour into Epirus. He established his headquarters at Patræ on the Corinthian Gulf.

"But Antony, though his fleet was superior to that of Octavian, allowed Agrippa to sweep the Ionian Sea, and to take possession of Methone, in Messenia, as a station for a flying squadron to intercept Antony's communications with the East, nay even to occupy Corcyra, which had been destined for his own place of rendezvous. Antony's fleet now anchored in the waters of the Ambracian Gulf, while his legions encamped on a spot of land which forms the northern horn of that spacious inlet. But the place chosen for the camp was unhealthful; and in the heats of early summer his army suffered greatly from disease. Agrippa lay close at hand, watching his opportunity. In the course of the spring Octavian joined him in person.

"Early in the season Antony had repaired from Patræ to his army, so as to be ready either to cross over into Italy or to meet the enemy if they attempted to land in Epirus. At first he showed something of his old military spirit, and the soldiers, who always loved his military frankness, warmed into enthusiasm; but his chief officers, won by Octavian or disgusted by the influence of Cleopatra, deserted him in such numbers that he knew not whom to trust, and gave up all thoughts of maintaining the contest with energy. Urged by Cleopatra, he resolved to carry off his fleet and abandon the army. All preparations were made in secret, and the great fleet put to sea on the 28th of August. For the four following days there was a strong gale from the south. Neither could Antony escape, nor could Octavian put to sea against him from Corcyra. On the 2nd of September, however, the wind fell, and Octavian's light vessels, by using their oars, easily came up with the unwieldy galleys of the eastern fleet. A battle was now seen to be inevitable.

"Antony's ships were like impregnable fortresses to the assault of the slight vessels of Octavian; and, though they lay nearly motionless in the calm sea, little impression was made upon them. But about noon a breeze sprang up from the west; and Cleopatra, followed by sixty Egyptian ships, made sail in a southerly direction. Antony immediately sprang from his ship of war into a light galley and followed. Deserted by their commander, the captains of Antony's ships continued to resist desperately; nor was it until the greater part of them were set on fire that the contest was decided. Before evening closed the whole fleet was destroyed; most of the men and all the treasure on board perished. A few days after, when the shameful flight of Antony was made known to his army, all his legions went over to the conqueror." H. H. v. 5, pp. 630, 631.

Verse 26

Note in the above quotation the following:—"But his chief officers, won by Octavian or disgusted by the influence of Cleopatra, deserted him in such numbers that he knew not whom to trust, and gave up all thoughts of maintaining the contest with energy." But the verse also says that "many shall fall down slain." Note in fulfillment that although they were deserted by their commander, yet "the captains of Antony's ships continued to resist desperately;" and, "before evening closed the whole fleet was destroyed; most of the men and all the treasure on board perished."

Verse 27

The second triumvirate of Octavian, Antony, and Lepidus soon brought out the jealousies of men bent on supreme rule, and Lepidus was first to be forced out of the ring. "Octavian, with prompt and prudent boldness, entered the camp of Lepidus in person with a few attendants. The soldiers deserted in crowds, and in a few hours Lepidus was fain to sue for pardon, where he had hoped to rule. He was treated with contemptuous indifference. Africa was taken from him; but he was allowed to live and die at Rome in quiet enjoyment of the chief pontificate.

"It was fortunate for Octavian that during this campaign Antony was on friendly terms with him. In 37 B. C. the ruler of the East again visited Italy, and a meeting between the two chiefs was arranged at Tarentum. The five years for which the triumvirs were originally ap-

pointed were now fast expiring; and it was settled that their authority should be renewed by the subservient senate and people for a second period of the same duration. They parted good friends." H. H. v. 5, p. 628. All this friendliness, however, was to be short lived, for "Hitherto Octavia had retained her influence over Antony. But presently, after his last interview with her brother, the fickle triumvir abruptly quitted a wife who was too good for him, and returned to the fascinating presence of the Egyptian queen, whom he had not seen for over three years. From this time forth he made no attempt to break the silken chain of her enchantments." *Ibid.*

After the battle of Actium, Augustus stopped a while to found the city of Nicopolis, then went to Italy, and in midsummer of 30 B. C. he arrived in Egypt. Of course Antony and Cleopatra were already there having gone directly from the battle of Actium. When thus "arrived off Alexandria they put a bold face upon the matter. Some time passed before the real state of the case was known; but it soon became plain that Egypt was at the mercy of the conqueror. The queen formed all kinds of wild designs. One was to transport the ships she had saved across the Isthmus of Suez and seek refuge in some distant land where the name of Rome is yet unknown. Some ships were actually drawn across, but they were destroyed by the Arabs, and the plan was abandoned. She now flattered herself that her powers of fascination, proved so potent over Cæsar and Antony, might subdue Octavian. Secret messages passed between the conqueror and the queen; nor were Octavian's answers such as to banish hope.

"Antony, full of repentance and despair, shut himself up in Pharos, and there remained in gloomy isolation.

"In July, 30 B. C., Octavian appeared before Pelusium. The place was surrendered without a blow. Yet, at the approach of the conqueror, Antony put himself at the head of a division of cavalry, and gained some advantage. But on his return to Alexandria he found that Cleopatra had given up all her ships; and no more opposition was offered. On the first of August (Sextilis as it was then called) Octavian entered the open gates of Alexandria. Both Antony and Cleopatra sought to win him. Antony's messengers the conqueror refused to see; but he still used fair words to Cleopatra. The queen had shut herself up in a sort of mausoleum built to receive her body after death, which was not approachable by any door; and it was given out that she was really dead. All the tenderness of old times revived in Antony's heart. He

stabbed himself, and in a dying state ordered himself to be laid by the side of Cleopatra.

"The queen, touched by pity, ordered her expiring lover to be drawn up by cords into her retreat, and bathed his temples with her tears. After he had breathed his last, she consented to see Octavian. Her penetration soon told her that she had nothing to hope from him. She saw that his fair words were only intended to prevent her from desperate acts, and reserve her for the degradation of his triumph. This impression was confirmed when all instruments by which death could be inflicted were found to have been removed from her apartments. But she was not to be so baffled. She pretended all submission; but when the ministers of Octavian came to carry her away, they found her lying dead upon her couch, attended by her faithful waiting-women, Iras and Charmion. The manner of her death was never ascertained; popular belief ascribed it to the bite of an asp, which had been conveyed to her in a basket of fruit." H. H. v. 5, p. 631, 632.

But in spite of the supremacy of Augustus and the practical consolidation of the Roman world, "yet the end shall be at the time appointed."

Verse 28

"Octavian dated the years of his imperial monarchy from the day of the battle of Actium. But it was not till two years after (the summer of 29 B. C.) that he established himself in Rome as ruler of the Roman world. Then he celebrated three magnificent triumphs, after the example of his uncle the great dictator, for his victories in Dalmatia, at Actium, and in Egypt. At the same time the temple of Janus was closed (notwithstanding the border wars still continued in Gaul and Spain) for the first time since the year 235 B. C. All men drew breath more freely, and all except the soldiery looked forward to a time of tranquillity. Liberty and independence were forgotten words. After the terrible disorders of the last century, the general cry was for quiet at any price. Octavian was a person admirably fitted to fulfill these aspirations. His uncle Julius was too fond of active exertion to play such a part well. Octavian never shone in war, while his vigilant and patient mind was well fitted for the discharge of business. He avoided shocking popular feeling by assuming any title savouring of royalty; but he enjoyed by universal consent an authority more than regal." H. H. v. 5, p. 632. Other events, mainly secular, relating to the early

Roman empire having been narrated in the verses leading up to the crucifixion, the prophet now brings to view the next great calamity that should touch the Jewish nation.

The Saviour before his ascension had foretold the destruction of Jerusalem, and had warned his people to pray that their flight be not in winter, neither upon the Sabbath day. When they should see Jerusalem compassed with armies they were to flee. But with the army of Rome about the city how could they flee? Manifestly, after the armies of the desolator had once enveloped the holy city, they were to be withdrawn for a time, and then the people who believed the words of Christ could flee, and then the Roman armies would again encompass the city and stand in the holy land, and by his [the Roman] hand that holy land would be consumed.

Just so do we find in history Vespasian waged a war against Judea and Jerusalem, beginning the year 66 A. D. Disorders at Rome caused the temporary withdrawal of the Roman armies and Vespasian having been made emperor, his son Titus took up the work of subjugating Jerusalem.

The story as told by Josephus is too horrible to print in this book. The eyes stare and the blood turns cold at the recital of the awful extremity to which the factions in the city were put by the war. The Jews had said in rejecting Christ "His blood be on us and on our children," and as Pontius Pilate washed his hands in token of his desire to be accounted innocent of the blood of "that innocent man," Jesus, so Titus, in going his rounds along the valleys where the Jews had carried out thousands upon thousands, and had cast down from the walls of the city other thousands of dead bodies, "the thick putrefaction running about them, (he) gave a groan, and, spreading out his hands towards heaven, called God to witness that this was not his doing." H. H. v. 2, p. 196. Manneas, who was appointed at one of the gates to keep tally of the poor dead that were carried out, told Titus that during the seventy-five days between the 14th of Nisan and the first of Tammuz there had been passed out his gate no fewer than 115,880 dead bodies. A little later another eminent citizen reported to Titus that the total dead at that time were not less than 600,000 that had been carried out of the city besides the hundreds of houses in the city that had been packed full of putrefying bodies and the houses locked up.

As this terrible destruction is spoken of elsewhere in scripture and as comparatively few of the readers of this book may have any reason-

ably full account, I give herewith the account from Goldsmith as found in *H. H. v. 6*, p. 234-236.

"In the meantime, Titus carried on the war against the Jews with vigour. This obstinate and infatuated people had long resolved to resist the Roman power, vainly hoping to find protection from heaven. Their own historian represents them as arrived at the highest pitch of iniquity, while famines, earthquakes, and prodigies all conspired to forewarn their approaching ruin. Nor was it sufficient that heaven and earth seemed combined against them; they had the most bitter dissensions among themselves, and were split into two parties, that robbed and destroyed each other with impunity; still pillaging, and, at the same time, boasting their zeal for the religion of their ancestors.

"At the head of one of those parties was an incendiary whose name was John. This fanatic affected sovereign power, and filled the whole city of Jerusalem, and all the towns around, with tumult and pillage. In a short time a new faction arose, headed by one Simon, who, gathering together multitudes of robbers and murderers who had fled to the mountains, attacked many cities and towns, and reduced all Idumæa into his power. Jerusalem, at length, became the theatre in which these two demagogues began to exercise their mutual animosity: John was possessed of the temple, while Simon was admitted into the city, both equally enraged against each other; while slaughter and devastation followed their pretensions. Thus did a city, formerly celebrated for peace and unity, become the seat of tumult and confusion.

"It was in this miserable situation that Titus came to sit down before it with his conquering army, and began his operations within about six furlongs of the place. It was at the feast of the Passover, when the place was filled with an infinite multitude of people, who had come from all parts to celebrate that great solemnity, that Titus undertook to besiege it. His presence produced a temporary reconciliation between the contending factions within; so that they unanimously resolved to oppose the common enemy first, and then decide their domestic quarrels at a more convenient season. Their first sally, which was made with much fury and resolution, put the Romans into great disorder, and obliged them to abandon their camp and fly to the mountains. However, rallying immediately after, the Jews were forced back into the city; while Titus, in person, showed surprising instances of valour and conduct.

"These advantages over the Romans only renewed in the besieged their desires of private vengeance. A tumult ensued in the temple, in

which several of both parties were slain; and in this manner, upon every remission from without, the factions of John and Simon violently raged against each other within, agreeing only in their resolution to defend the city against the Romans.

"Jerusalem was strongly fortified by three walls on every side, except where it was fenced by deep valleys. Titus began by battering down the outward wall, which, after much fatigue and danger, he effected; all the time showing the greatest clemency to the Jews, and offering them repeated assurances of pardon. But this infatuated people refused his proffered kindness with contempt, and imputed his humanity to his fears. Five days after the commencement of the siege Titus broke through the second wall; and though driven back by the besieged, he recovered his ground, and made preparations for battering the third wall, which was their last defence. But first he sent Josephus, their countryman, into the city, to exhort them to yield, who, using all his eloquence to persuade them, was only reviled with scoffs and reproaches. The siege was now, therefore, carried on with greater vigour than before; several batteries for engines were raised, which were no sooner built than destroyed by the enemy. At length it was resolved in council to surround the whole city with a trench, and thus prevent all relief and succors from abroad. This, which was quickly executed, seemed no way to intimidate the Jews. Though famine, and pestilence, its necessary attendant, began now to make the most horrid ravages within the walls, yet this desperate people still resolved to hold out. Though obliged to live upon the most scanty and unwholesome food, though a bushel of corn was sold for six hundred crowns, and the holes and the sewers were ransacked for carcasses that had long since grown putrid, yet they were not to be moved. The famine raged at last to such an excess, that a woman of distinction in the city boiled her own child to eat it; which horrid account coming to the ears of Titus, he declared that he would bury so abominable a crime in the ruins of their state. He now, therefore, cut down all the woods within a considerable distance of the city, and causing more batteries to be raised, he at length battered down the wall, and in five days entered the citadel by force. Thus reduced to the very verge of ruin, the remaining Jews still deceived themselves with absurd and false expectations, while many false prophets deluded the multitude, declaring they would soon have assistance from God.

"The heat of the battle was now, therefore, gathered round the in-

ner wall of the temple, while the defendants desperately combated from the top. Titus was willing to save this beautiful structure, but a soldier casting a brand into some adjacent buildings, the fire communicated to the temple, and, notwithstanding the utmost endeavors on both sides, the whole edifice was quickly consumed. The sight of the temple in ruins effectually served to damp the ardour of the Jews. They now began to perceive that heaven had forsaken them, while their cries and lamentations echoed from the adjacent mountains. Even those who were almost expiring lifted up their dying eyes to bewail the loss of their temple, which they valued more than life itself. The most resolute, however, still endeavored to defend the upper and stronger part of the city, named Zion; but Titus, with his battering engines, soon made himself entire master of the place. John and Simon were taken from the vaults where they had concealed themselves; the former was condemned to perpetual imprisonment, and the latter reserved to grace the conqueror's triumph. The greatest part of the populace were put to the sword, and the city was entirely rased by the plough; so that, according to our Saviour's prophecy, not one stone remained upon another. Thus, after a siege of six months, this noble city was totally destroyed, having flourished, under the peculiar protection of heaven, about two thousand years. The numbers who perished in this siege, according to Josephus, amounted to above a million of souls, and the captives to almost a hundred thousand. The temporal state of the Jews ended with their city; while the wretched survivors were banished, sold, and dispersed into all parts of the world."

Titus' return to Jerusalem, as mentioned in the latter part of the verse under discussion, is fully described by Josephus, and as much space is already given to this verse I am compelled to refer those who would read further to that work. See Josephus' "Wars of the Jews," books V and VI.

Verse 29

We are now brought to "the time appointed" or the end of the "time" or 360 years during which the city of Rome should be the fortress from which devices should be forecast against the strongholds of the world. As the battle of Actium occurred September 2, 31 B. C. there were yet to be reckoned practically 30 years and four months B. C., leaving 329 years and eight months A. D. 329 years A. D. would bring us to the last day of 329 A. D., so the eight months would take

us into 330 A. D., and since the 360 years began September 2, we may look for some event about that date that definitely marks the close of Rome as capital of a united empire, or at least the establishment of some other city from which future devices are to "be forecast," and the old Capital to have its luster dimmed, or obscured.

The Roman world was now divided between Constantine and Licinius, Constantine being the ruler of the west and Licinius of the east. The whole story of history thus far would plainly indicate that this condition could not long survive, and even so, war soon broke out between the two. The historian, Zosimus, put about all the blame on Constantine, while Gibbon lays it to the perfidious character of Licinius.

Licinius lost two battles and a truce was established lasting from 314 A. D. to 323 A. D., when war again broke out. Licinius was defeated, and finally executed, 324 A. D. This left Constantine at the head of the Roman world. Byzantium fell into the hands of the conqueror, who decided to make that his capital, and while Constantine desired to name it New Rome, history placed the name of the conqueror there, where it stands to-day. Constantine took some time to beautify and rebuild the walls, porticos, and principal edifices, but finally, true to the prophecy, in 330 A. D. the city was dedicated, (one authority says May 11,) and we may well conclude that the prophetic word was fully met in this remarkable transfer of the capital from the city of Rome to Constantinople.

The war against Licinius was not as the former when Rome went against Egypt, nor as the latter when Rome went against Judea and Jerusalem.

Verse 30

But the removal of the capital of the empire to Byzantium was not all the blow that was to be dealt Rome, for the prophet saw a maritime power waging a war that should bring grief to the once proud city. We find this amply fulfilled in the great deluge of the Vandals from across the Mediterranean.

"The Vandals were of the Low German stock and closely allied to the Goths. We first hear of them in the time of Pliny and Tacitus as occupying a district nearly corresponding to Branderburg and Pomerania. From thence, in the second century, they pressed southwards to the confines of Bohemia, where they gave their name to the mountains now called the Riesengebirge." H. H., v. 6, p. 598.

"In 428 or 429 the whole nation set sail for Africa, upon an invitation received by their king from Boniface, count of Africa, who had fallen into disgrace with the court of Ravenna. Gunderic was now dead and supreme power was in the hands of his bastard brother, who is generally known in history as Genseric, though the more correct form of his name is Gaiseric. This man, short of stature and with limping gait, but with a great natural capacity for war and dominion, reckless of human life and unrestrained by conscience or pity, was for fifty years the hero of the Vandal race and the terror of Constantinople and Rome. In the month of May 428 (?) he assembled all his people on the shore of Andalusia, and numbering the males among them from the graybeard down to the newborn infant found them to amount to eighty thousand souls. The passage was effected in the ships of Boniface, who, however, soon returning to his old loyalty, besought his new allies to depart from Africa. They, of course, refused, and Boniface turned against them, too late, however, to repair the mischief which he had caused. Notwithstanding his opposition the progress of the Vandals was rapid, and by May 430 only three cities of Roman Africa—Carthage, Hippo, and Cirta—remained untaken.

"The long siege of Hippo (May 430 to July 431), memorable for the last illness and death of St. Augustine, which occurred during its progress, ended unsuccessfully for the Vandals. At length (30th of January, 435) peace was made between the emperor Valentinian III and Genseric. The emperor was to retain Carthage and the small but rich proconsular province in which it was situated, while Hippo and the other six provinces of Africa were abandoned to the Vandal. Genseric observed this treaty no longer than suited his purpose. On the 19th of October 439, without any declaration of war, he suddenly attacked Carthage and took it. The Vandal occupation of this great city, the third among the cities of the Roman Empire, lasted for ninety-four years. Genseric seems to have counted the years of his sovereignty from the date of its capture. Though most of the remaining years of Genseric's life were passed in war, plunder rather than territorial conquest seems to have been the object of his expeditions. He made, in fact, of Carthage a pirate's stronghold, from whence he issued forth, like the Barbary pirates of a later day, to attack, as he himself said, 'the dwellings of the men with whom God is angry,' leaving the question who those men might be to the decision of the elements. Almost alone among the Teutonic invaders of the empire, he set himself to form a powerful fleet,

and was probably for thirty years the leading maritime power in the Mediterranean.

"The revolutions of the palace, which left the Western Empire without a defender, and without a lawful prince, dispelled the apprehensions and stimulated the avarice of Genseric. He immediately equipped a numerous fleet of Vandals and Moors, and cast anchor at the mouth of the Tiber, about three months after the death of Valentinian and the elevation of Maximus to the imperial throne." *Ibid*, pp. 598, 599.

"When the Vandals disembarked at the mouth of the Tiber, the emperor was suddenly roused from his lethargy by the clamours of a trembling and exasperated multitude. The only hope which presented itself to his astonished mind was that of a precipitate flight, and he exhorted the senators to imitate the example of their prince. But no sooner did Maximus appear in the streets than he was assaulted by a shower of stones; a Roman, or a Burgundian soldier, claimed the honour of the first wound; his mangled body was ignominiously cast into the Tiber; the Roman people rejoiced in the punishment which they had inflicted on the author of the public calamities, and the domestics of Eudoxia signalized their zeal in the service of their mistress.

"On the third day after the tumult, Genseric boldly advanced from the port of Ostia to the gates of the defenceless city. Instead of a sally of the Roman youth, there issued from the gates an unarmed and venerable procession of the bishop at the head of his clergy. The fearless spirit of Leo, his authority and eloquence, again mitigated the fierceness of a barbarian conqueror; the king of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire, and to exempt the captives from torture; and although such orders were neither seriously given nor strictly obeyed, the mediation of Leo was glorious to himself and in some degree beneficial to his country. But Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage.

"The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric. Among the spoils, the splendid relics of two temples, or rather of two religions, exhibited a memorable example of the vicissitudes of human and divine things. Since the abolition of paganism, the Capitol had been violated and abandoned; yet the statues of the gods and heroes were still respected, and the curious roof of gilt bronze was reserved for the rapacious hands of

Genseric. The holy instruments of the Jewish worship, the gold table and the gold candlestick with seven branches, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the temple of Peace; and, at the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic. These ancient monuments might attract the notice of curiosity, as well as of avarice.

"But the Christian churches, enriched and adorned by the prevailing superstition of the times, afforded more plentiful materials for sacrilege; and the pious liberality of Pope Leo, who melted six silver vases, the gift of Constantine, each of a hundred pounds weight, is evidence of the damage which he attempted to repair. In the forty-five years that had elapsed since the Gothic invasion, the pomp and luxury of Rome were in some measure restored; and it was difficult either to escape or to satisfy the avarice of a conqueror, who possessed leisure to collect and ships to transport the wealth of the capital. The imperial ornaments of the palace, the magnificent furniture and wardrobe, the sideboards of massy plate, were accumulated with disorderly rapine; the gold and silver amounted to several thousand talents; yet even the brass and copper were laboriously removed." *Ibid.* pp. 600, 601.

Thus also was fulfilled the prophetic word of Revelation 8:8, 9. But Rome should also "return and have indignation against the holy covenant," and should "have regard unto them that forsake the holy covenant."

One of the main teachings of Jesus Christ, the Prince of the covenant, was, "Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's." Trusting devotedly in this hallowed principle, the early church eschewed all alliances with the state or civil arm, and went forth "conquering and to conquer." Rev. 6:2. Persecutions of untold severity only served to scatter the fires of religious zeal into the remotest nations, and everywhere went the church preaching Christ and him crucified. But human hearts, wearying of the struggle, were tempted to leave their tower of strength, Christ, when pagan rulers professed Christianity and offered the believers respite from persecution if they would only trust themselves to the protection offered by the arms of the state. Gradually the leaven of unrighteous union of state and church permeated the professed Christian world, as

it had always the pagan, and the professed followers of the meek and lowly Nazarene forsook his almighty power, and turned for help to the weak, puny arms of flesh.

"During the period between the reign of Diocletian and the fall of the Western Roman Empire, were laid the foundations of the history of the Middle Ages; and of these the most important was the recognition of the Christian church by the state and the privileged position thus accorded to it. This union of state and church involved an amalgamation of their intellectual forces, their rights and powers, and also to a certain extent of their system of government. There arose a type of culture and literature which was profane and Christian at one and the same time, a Roman-Christian system of law, and an established church. An alliance was made which would have passed for impossible down to the middle of the third century. Had Tertullian been told that a time was coming when the emperors would be Christians he would have stigmatized the prophecy as impious; had any man proclaimed to Decius that in his persecuting edict he was fighting against the future pillars of the state, he would have flouted the suggestion as absurd. Even as late as the third century the state and church seemed to be irreconcilable antagonists." *Dr. Adolph Harnack*, in *H. H.*, v. 6, p. 629. Note that while the church in its first purity would have made impossible such a union, later conditions became ripe for just such a step.

"The Christian life was to be 'unspotted from the world.' Most Christians of primitive times interpreted this to mean that they should have as little as possible to do with 'the world.' Nor was this a difficult matter, for the greater number of them were people in humble life whose conduct was subject to little outward control if only they performed the hard work required of them. Few of them were 'in society'; and hence it was of no consequence what religion they professed or what manner of life they led.

"By degrees, however, the situation changed, and the labours of missionaries drew men of all ranks into the church." *H. H.*, v. 6, p. 632.

"During the last decades of the third century Christian life underwent a virtual amalgamation with that of the world. The Christian who desired to live a life apart from the world became a member of a distinct class, the ascetics, or withdrew into the desert; the rest—*i. e.*, the vast majority, had come to terms with the world. There was no class, from

senators to artisans, in which Christians were not to be found, and in each class they fulfilled the obligations of their station." *Ibid*, p. 638.

"With regard to public worship we note the following changes during the sixty years before the time of Constantine. In the first place the ritual became more solemn and mysterious; the prayers more studied and rhetorical; symbols and symbolic acts were multiplied: and secondly, there was an increased tendency to meet halfway the polytheistic leanings which swayed the Christian masses. This is indicated, on the one hand, by the constantly increasing importance attached to 'intercessors' (angels, saints, and martyrs) both in public worship and in private life; and, on the other, by the 'naturalization' and differentiation of religious rites after the manner of pagan ceremonials. An observer watching a Christian religious service about the year 300 would hardly have realized that these Christians were monotheists, and in words proudly professed their monotheism and spiritual worship. Except the bloody sacrifice, they had adopted almost every part and form of pagan ritual ceremonial; and, in fact, the bloody sacrifice was not lacking, for the death of Christ and the celebration of the Lord's Supper were dealt with in materialistic fashion as bloody sacrifices. They were fond of appealing to the Old Testament to warrant the innovations, and in virtue of this appeal nearly the whole pagan system of worship could be dragged into the church.

"Chapels were dedicated to angels, saints, and martyrs and decorated on their festivals; a habit grew up of sleeping in churches or chapels in the expectation of holy dreams or miraculous cures; holydays were multiplied and differentiated more and more; superstitious ceremonies, usually associated with the holy cross or consecrated bread, were woven into the tenor of ordinary life; nor were charms in the name of Jesus or of holy men, nor even amulets wanting; wakes and banquets for the dead were celebrated; the relics of saints were collected and adored, etc. What more was lacking to complete the analogy with heathen cults? Was not a sagacious Roman statesman bound to confess that his church, with the form of divine worship it had adopted, met every religious need? And how then could he fail to wish that the senseless state of war that prevailed between state and church should come to an end? A monotheistic form of doctrine, combined with a worship so diversified, so adapted to every need—no better device could possibly be invented." *Ibid*, pp. 639, 640.

"That the strength of the church lay in the hierarchy the despots

had long recognized. Accordingly as soon as he had decided in favour of Christianity, Constantine joined hands with the bishops. He not only joined hands with them, but he honoured them and bestowed privileges upon them, for he was anxious to secure their power for the state. His success was immediate; the hierarchy put itself—unreservedly, we may say—at his disposal when once he had set the cross upon his standard. Thus the state within the state was abolished; the strongest political force then existent, to wit, the church, was made the cornerstone of the state. Both parties, the emperor and bishops, were equally well pleased; history seldom has a conclusion of peace like this to record, in which both contracting parties broke forth into rejoicings. And both were fully justified in their rejoicing, for a thing for which a way had been slowly made ready now had come to light; the empire gained a strong support and the church was delivered from an undignified position, in which she could not avail herself freely of the forces at her disposal." Ibid, p. 642.

Verse 31

Thus the great wedding of the church and the state took place under Constantine and gradually overspread all Rome. The influence of bishops and priests came to be paramount. Pagan worship and paganism still existed, but now largely under the forms and names of Christianity. To such scheming for power and pre-eminence as then came in, the state had to yield, and the armies of the empire were of course at the disposal of the priest-ruled emperors. For a very full discussion of this verse we refer to Smith's "Thoughts on Daniel," and will content ourselves with presenting the decree of Justinian establishing the bishop of Rome as pope.

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *subjecting and uniting to your*

holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.—*Croly*, pp. 114, 115.

While this decree went forth in 533, it did not become entirely effective until 538 A. D., at which time the last Arian power was subjugated, and the long term of papal supremacy began. From other prophecies in this book and in Revelation we learn that this dark period was to last 1260 years and so end in 1798, at which time the pope was taken prisoner and died in exile. So pagan worship or the “daily” was taken away [for the purpose of] to set up the papacy or “the abomination that maketh desolate.”

Verse 32

Those who turn from the Word of God, surely place themselves in a position where they can be corrupted “by flatteries;” in fact, flattery, the saying of things as true when they are false, is the means used to turn anyone away from the Word of God, and conversely, any thing which turns one from the true Word of God is vanity and wicked and “flattery.”

So, too, they who turn away are in the opposite class from those who “do know their God,” for in Him is strength and the power to do. To place before the readers of this book much of the inside history of those 1260 years is to print much that is better not repeated. Many men of quality, noble character, and power tried to reform the evils in the church, and in the ensuing struggles, men of the greatest profligacy and the most corrupt morals were as often in control as men of better ideals. I here insert two paragraphs, one showing the depths to which the mystery of iniquity sank, and the other to show that there were honest efforts made to correct existing evils. These are but sample accounts. There are others.

“But during the papacy of Sergius rose into power the infamous Theodora, with her daughters Marozia and Theodora, the prostitutes who, in the strong language of historians, disposed for many years the papal tiara, and not content with disgracing by their own licentious lives the chief city of Christendom, actually placed their profligate paramours or base-born sons in the chair of St. Peter. The influence obtained by

Theodora and her daughters, if it shows not the criminal connivance of Pope Sergius, or a still more disgraceful connection with which he was charged by the scandal of the times, proves at least the utter degradation of the papal power in Rome." *H. H.*, v. 8, p. 579.

"The emperor [Otto III] was victorious, and exercised undisputed sway in the city of the Cæsars. At this moment a grand scheme rose before his mental vision. Rome was to occupy again her ancient place as the seat of empire. An emperor was to sit on the throne of Constantine who would govern like Constantine, and raise the empire once more to the pinnacle of power. A truly apostolic pope was to be appointed, a second Silvester who would reform the clergy and correct the infamous avarice and vice of the Roman church. On the death of Gregory V, that scheme seemed about to be realized. The decree issued by Otto III for the election of his tutor Gerbert, who assumed the name of Silvester II, in allusion to the relations of Constantine and Silvester I, declared Rome to be the capital of the world, the Roman church to be the mother of churches; it described how the dignity of the Roman church had been obscured by her neglectful popes, how the property of the church had been squandered on the dregs of mankind, how the prelates had made everything venal, and so despoiled the very altars of the apostles. It denounced the donations of Constantine and Charles the Bald as void and forgeries; it assumed the power not only of electing, but, by God's grace, of creating and ordaining the pope, and it granted eight counties for his support. The millennial period of the Christian era was to see all old abuses swept away, and the new regime established. The new age was to begin with a new Constantine and a new Silvester. The year 1000 was to inaugurate the change. But how vain are the schemes of men! The looked-for year came. It found Otto III indeed at Rome, with a palace built on the Aventine, with a regular administrative system for the government of the capital established. It found his tutor, Silvester II, on the chair of St. Peter to second and direct him. Before three years both of them were dead. The death of Otto put an end to all attempts at reform. For none but Otto in that lawless age rose above his surroundings, to project a new era of improvement. None but his tutor, Silvester II, could sympathize with his projects. When, comet-like, these two luminaries had darted across the heaven and disappeared, the darkness of night grew thicker than before. With the disappearance of these two eminent men the popedom relapsed into its former degradation." *Ibid*, p. 590.

Verse 33

In spite of all the wickedness of the dominant church, there were here and there companies who endeavored to preserve the true word of God and their faith in it. The fires of persecution were heaped high and hot around the many faithful bands of Waldenses, and Albigenses. Prophecy said that "the earth helped the woman [God's true church] and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Note the words in which history relates the work of Pope Innocent III.

"Even in the Albigenian war the success was indeed complete; heresy was crushed, but by means of which Innocent disapproved in his heart. He had let loose a terrible force, which he could neither arrest nor control. The pope can do everything but show mercy or moderation. He could not shake off, the papacy has never shaken off, the burden of its complicity in the remorseless carnage perpetrated by the crusaders in Languedoc, in the crimes and cruelties of Simon de Montfort. A dark and ineffaceable stain of fraud and dissimulation too has gathered around the fame of Innocent himself. Heresy was quenched in blood; but the earth sooner or later gives out the terrible cry of blood for vengeance against murderers and oppressors." *H. H. v. 8, p. 614.*

The "many days" through which all this was to be repeated in various places are the "forty-two months" or 1260 years of supremacy of the church and state idea, or from 538 A. D. to 1798 A. D. when the pope was made prisoner, and his temporal power was so thoroughly broken.

Verse 34

The "little help" that came to these oppressed and despised "heretics," was the shortening of the days of the papal supremacy, brought about through the good work of the great Reformation.

But the same kind of "flattery" by which the early church had been won from its purity in depending on Christ alone and keeping separate from the state was tried on those who brought about the Reformation, and in many cases with the same result, for the reformed religion became a state-supported church, and when sufficient power had been obtained it became a strife between governments and states, the one side Catholic, the other Protestant. Pure Protestantism, which absolutely denies the right of the state to interfere in matters of faith, was well nigh crushed out again, but God preserved a "New World" in which to try

out the "New Order of Things;" and so in this country we have the marvelous results of true, God-given, religious liberty. How terribly sad it is that again there are so many who are working to swing the nation back to the former days of religious intolerance!

Verse 35

This verse makes definite indeed the date when "the time of the end" begins. From prior comments we learn that the days during which there would be a power that would "martyr" those who were opposed to it, and would "try" and "make them white" by the cruel fires of persecution, are the 1260 years reaching from 538 A. D. to 1798 A. D. So since these days are for a definite "time appointed," and they reach *to* the time of the end, then the time of the end begins in 1798.

Verses 36 to 39

We now have presented to our view a new power, not "the king of the north" or "the south," that shall exalt itself above every god, and shall speak against the God of gods. Any effort of Protestants to apply these next few verses to Catholicism must fail, for in the next verse this power is said not to regard any god. This is not true of the papacy, for however much Protestants may disagree with Catholicism, they must admit that the Roman church does believe in and teach the worship of the God who created the heavens and the earth. We may not agree with her conception of God or Christ, or her methods of propagating and maintaining her faith, but she must be acquitted of the charge of "not regarding any God."

History, however, does plainly point out a great nation so thoroughly soaked through and through with atheism, that it took every step delineated in verses 36 to 39, and took those steps so plainly that anyone who reads may understand.

Speak marvelous things against the God of gods.

"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space." *Scott's Napoleon*, v. 1, p. 172.

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward

in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the deity, to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of deity." *Ibid.* v. 1, p. 173.

Nor the desire of women.

"Intimately connected with these laws affecting religion was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure, when their taste was changed or their appetite gratified. If fiends had set themselves at work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These antireligious and antisocial regulations did not answer the purpose of the frantic and inconsiderate zealots by whom they had been urged forward." *Scott's Napoleon*, v. 1, p. 173.

Nor regard any God.

Monvel, a comedian, said: "God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your *existence*? The whole ecclesiastical establishment was destroyed." *Ibid.*

A god whom his fathers knew not.

It soon became apparent that the people must have a worship of

some kind and Chaumette succeeded in instituting the worship of the "Goddess of Reason."

"The 20th of December (1794), the day fixed for the installation of the new worship, the commune, the convention, and the authorities of Paris, went in a body to the cathedral. Chaumette, seconded by Lais, an actor at the opera, had arranged the plan of the *fete*. Mademoiselle Maillard, an actress, in the full bloom of youth and talent, formerly a favourite of the queen, and high in popular admiration, had been compelled by Chaumette's threats to play the part of the divinity of the people. She entered borne on a palanquin, the seat of which was formed of oak branches. Women dressed in white, and wearing tri-coloured girdles, preceded her. Popular societies, fraternal female societies, revolutionary committees, sections, groups of choristers, singers, and opera dancers encircled the throne. With the theatrical cothurni on her feet, a Phrygian cap on her head, her frame scarcely covered with a white tunic, over which a flowing cloak of sky-blue was thrown, the priestess was borne, at the sound of instruments, to the foot of the altar, and placed on the spot where the adoration of the faithful so lately sought the mystic bread transformed into a divinity. Behind her was a vast torch, emblematical of the light of philosophy, destined henceforward to be the sole flame of the interior of these temples. The actress lighted this flambeau. Chaumette, receiving the *encensoir*, in which the perfume was burning, from the hands of the two acolytes, knelt, and waved it in the air. A mutilated statue of the Virgin was lying at his feet. Chaumette apostrophised the marble, and defied it to resume its place in the respect of the people. Dances and hymns attracted the eyes and ears of the spectators. No profanation was wanting in the old temple whose foundations were confounded with the foundations of religion and the monarchy. Forced by terror to be present at this *fete*, Bishop Gobel was there, in a tribune, at this parody of the mysteries which three days before he had celebrated at the same altar. Motionless from fear, tears of shame rolled down the bishop's cheeks.

"A similar worship was imitated in all the churches throughout the departments. The light surface of France bent before every wind from Paris. Only instead of divinities borrowed from the theaters, the representatives in mission compelled modest wives and innocent young maidens to display themselves to the adoration of the public in these spectacles. The devastation of sanctuaries, and the dispersion of relics,

followed the inauguration of the allegorical worship of Chaumette." H. H. v. 12, p. 332.

This mockery continued until Napoleon became the head of the nation when he boldly opened the churches for Christian worship, "and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all of his colleagues. He, in his conversations with them made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship wherever it is meant to have a state of tranquillity. The priests who chose to take the oath of fidelity to the government were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of the ministers of religion, who had hitherto languished in the prisons of France." *Lockhart's Napoleon*, v. 1, p. 154.

Divide the land for gain.

"On October 10th, (1789) the assembly renewed the discussion concerning the goods of the clergy. The abolition of tithes had concluded the first part of this discussion. It remained to come to some decision regarding the livings. Besides the tithe, producing about 120,000,000 livres, the clergy had immense landed properties, bringing in about 80,000,000 of revenue. They possessed in the largest part of France one-third of the land, half in certain counties, and a good deal more than half in others. Before the abolition of tithes, this gave the clergy 200,000,000 in revenue, without counting 30,000,000 that the nation paid for expenses of worship, keeping up the buildings, and fees to the clergy—in all, 230,000,000, which would amount nowadays to 600,000,000. Of these 230,000,000 only 45,000,000 went to parish priests, the rest went to higher dignitaries and the monks." H. H. v. 12, pp. 223, 224.

"On Mirabeau's proposition, the assembly declared November 2nd, by a majority of 568 against 346, that all church goods should be at the national disposal." *Ibid.*

Verse 40

Again we come to the year 1798, the beginning of "the time of the end."

"The government, however, tottering nearest to its ruin was the papal. Not that it took no pains to defend itself, for it likewise made multitudinous arrests; but an aged pontiff with his spirit quenched, and

a few feeble incompetent cardinals, could with difficulty struggle against the evils of the times. Already, at the instigation of the Cisalpines, the march of Ancona had revolted and formed itself into a republic. Thence the democrats preached rebellion throughout the whole Roman state. The French artists studying at Rome encouraged them by exhortations; but Joseph Bonaparte laboured to restrain them.

"They assembled on the 28th of December to commence a revolt. Dispersed by the papal dragoons they sought refuge within the jurisdiction of the French ambassador, under the porticoes of the Corsini palace which he inhabited. Joseph hastened to the scene accompanied by some French officers and General Duphot, a distinguished young soldier of the army of Italy. He attempted to interpose between the papal troops and the insurgents in the hope of preventing a massacre. But the papal soldiery, paying no respect to the ambassador, fired and killed at his side the unfortunate Duphot. Joseph Bonaparte immediately demanded his passports. They were given to him, and he forthwith took his departure for Tuscany.

"Great indignation was manifested in the Cisalpine Republic and by all the Italian patriots against the holy see. The army of Italy demanded with loud shouts to be led against Rome.

"Disregarding caution and the inconveniences of a hostile determination, revolutionary zeal prevailed, and the Directory ordered Berthier, who commanded in Italy, to march upon Rome. On the 10th of February, 1798, Berthier arrived in sight of the ancient capital of the world, which the French army had not yet visited. The pope shut himself in the Vatican, and Berthier, introduced by the gate of the People, was escorted to the Capitol, like some old Roman triumpher. The democrats, at the summit of their wishes, assembled in the Campo Vaccino, where the vestiges of the ancient Forum are perceptible, and, surrounded by a stupid populace, ready to applaud any novelty, proclaimed the Roman Republic. The pontiff, treated with all the attentions due to his age and office, was abstracted from the Vatican during the night and conducted into Tuscany, where he found an asylum in a convent. The people of Rome seemed to regret but indifferently the loss of this ruler, who had nevertheless reigned over them upwards of twenty years." *H. H. v. 12, pp. 458, 459.*

If we are correct in understanding that this act against the papacy marks the time of the end, we must find during this year that the "king of the south," Egypt, shall make a push at, or feeble resistance to the

nation about which we have just been studying, and that the "king of the north," shall come against France like a whirlwind in a great war in which both infantry, cavalry, and the navy unite.

It is well also here to say that Turkey had lost her independent sovereignty in 1840, August 11, when the sultan yielded to England and the allies the settlement for him of the recent rebellion of Egypt from Turkish rule. So, now, England having taken on herself the burden of maintaining Turkish supremacy in the territory about the eastern end of the Mediterranean, Asia Minor and the Hellespont, joins with her navy the work of Turkey in punishing France for occupying Egyptian territory. The resistance of Egypt was only a "push." The coming of Turkey and the allies was as a "whirlwind."

The time of the end began February 10, 1798. The French Directory authorized the Egyptian expedition March 5. Napoleon left Paris May 3. He sailed from Toulon May 19. June 9 he sighted Malta. He conquered the few knights there, and departed for Alexandria June 19; arrived there July 1, and the 5th it was taken and fortified. July 23 the battle of the pyramids was fought, the 24th Cairo surrendered, and so "Lower Egypt was completely in the hands of the French, and thus far the expedition of Bonaparte had been perfectly successful." H. H. v. 12, p. 465.

But the king of the North was to make more than a mere "push."

"It was just as well that the general had, by his rapid victories, so firmly established himself in Egypt, for on returning to Cairo he learned through an aid-de-camp of General Kleber that all retirement from it was for the moment impossible. The French had just experienced a terrible naval disaster. After the disembarkation of Bonaparte's troops, Admiral Brueys had brought up his fleet at the mouth of the Nile along the islet of Abukir. But instead of securing himself in the harbor, he was content to keep his fleet in the roadstead, not thinking that the enemy would dare to push his fleet in between him and the island. This, however, is what happened. On the evening of the 14th Thermidor (August 1), Nelson's entire fleet hove in sight. By a daring manœuvre a part of the English ships slipped in between Abukir and the French ships, which were thus taken between two fires. A furious and terrible engagement followed, during the night. Admiral Brueys in the *Orient*, a magnificent ship of one hundred and fifty guns, fought desperately. He was even on the point of taking the *Bellerophon*, one of the chief English ships, with which the *Orient* was engaged hand to hand, when

he was cut in two by a shot and his vessel, burning with an inextinguishable fire, was blown up with a fearful noise. It was then a little after 10 o'clock at night.

"A division of the French fleet under the command of Vice-Admiral Villeneuve had not seen the signal to engage. If at this moment he had fallen into line with all his vessels intact, fortune might have decided in favour of the French, as the English fleet was severely mauled. But instead the vice-admiral slipped his cables and sailed into the open. The French were compelled to succumb to numbers. The *Artemis*, the *Franklin*, the *Sovereign People*, and the *Tonnant* fought to the last extremity. The captain of the *Tonnant*, Dupetit-Thours, cut through both thighs, still urged his men to resist. The battle ended from exhaustion.

"All the French ships were taken, sunk, or put out of action. The victor was almost as roughly handled. Nelson, carrying off from seven to eight thousand French seamen as prisoners, was obliged to take refuge in a Neapolitan port to repair his fleet. That victory, so dearly bought, gave him an immense reputation. He was made Baron Nelson of the Nile. This was one of the most decisive results of the Egyptian expedition." Ibid, pp. 465, 466.

"The battle of Abukir robbed the French of all their ascendancy in the Levant, and transferred to England a decisive predominance. The porte solemnly declared war against France, September 4th, 1798, and coalesced with Russia and England. The Sultan ordered the formation of an army for the reconquest of Egypt. This event rendered the situation of the French extremely critical. Separated from France, and cut off from succour by the victorious fleets of England, they were exposed to the attacks of all the ferocious hordes of the East. They were but thirty thousand to contend against such perils." Ibid, p. 468.

French disasters now came thick and fast. Italy was lost. Napoleon's infamous murder of the garrison of Jaffa, which had laid down their arms on the promise of quarter, brought anger, redoubled zeal and energy to the overthrow of such a monster. Thousands were marched out on the beach and shot in cold blood. Some few attempted escape by swimming, but the French soldiers made signs of reconciliation, coaxed the swimmers back, and then shot them.

An English expedition under General Abercromby took Egypt from the French and placed it again under Turkish sway. Acre had been besieged unsuccessfully, and so the Turk and his allies had been able to "overflow and pass over."

Verse 41

This left Palestine in the hands of Turkey but according to Adam Clarke, who comments on the verse in question, "These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have free passage." See *Commentary, Dan. 11:41*.

Verse 42

"The extraordinary conquests of Napoleon diverted attention from Turkey, and instead of seeking to divide the dominions of a weak neighbour, the great powers of the continent were trembling for their own safety. Egypt became the battle-field between England and France, and its invasion by Napoleon obliged the Turks to unite with the allied powers against France. When the French were expelled from Egypt, that province was restored to Turkey, and peace concluded between the two powers." H. H. v. 24, p. 424.

While Egypt would have been glad to remain under French control rather than Turkish, yet her desire to escape was thwarted and she was passed back by England.

Verse 43

"History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the Sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the Sultan and the Pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and 'six hundred thousand measures of corn, and four hundred thousand of barley.'" *Historic Echoes of the Voice of God, p. 49*.

Dr. Clarke also says that the "Libyans and Ethiopians" or "the Cushim" are here meant. Ancient Libya lay along the north coast of Africa west of Egypt, where Tripoli and Barca now are, and "Of the countries in the northern part of Africa conquered by the Turkish corsairs in the sixteenth century, Tripoli and Barca are the only ones which

have remained under the suzerainty of Turkey. Until 1869 Barca was included in Tripoli, but the two districts now form two separate vilayets, directly dependent upon Constantinople." H. H. v. 24, p. 487.

Verse 44

From the time of Catherine and even Peter the Great, it has never been very difficult for Turkey to hear tidings out of the north that would occasion considerable uneasiness to the sultan, and even since 1798 frequent rumors have come down from Russia that tended to disconcert the Turks; but here is to be a time when tidings from the north and the east conspire to unsettle the peace of the Turkish ruler. Russia in 1809 and 1828, made war on the Turks but Persia was quiet. In 1853, however, the war of the Crimea begins and we read, "Persia's sympathies were strongly with Russia in the Crimean war and decidedly against England, the ally of the hated Sunnite Turks, and Persia's repeated attempts to gain possession of Herat were displeasing to England." H. H. v. 24, p. 495. Many now living can remember the time when this war occurred, and we need say but little about it. It was in this war that the "charge of the Light Brigade," took place, a terrible blunder made by an English commander which only succeeded in showing the world the obedience and bravery of British soldiers. Then came Sebastapol in 1855 and peace March 30, 1856, by the Treaty of Paris.

As to the manner of the Turks in entering this war and their conduct on the battlefield, we need only to read the accounts of that day to know the verse was fulfilled. A Turk's religion teaches him that if he dies in a battle of a holy war in defense of his sultan that he is transported immediately to paradise where his favorite steed and beautiful houris will make his soul enjoy the bliss of heaven forevermore. "Fighting like devils," as the newspaper correspondents put it, is of course a proper "fitting up" for just such a heaven, and the faithful musselman in the war here noted went "forth with great fury to destroy and utterly to make away many."

Verse 45

Hitherto is *history fulfilled*. Now we come to *history future*. Wonderful indeed are the events that have gone to make up the story just told; but marvelous in the extreme are the things just briefly touched in the next few verses. We pause for a moment to consider if we be ready to discuss so momentous a question as the close of this divine

path of history traced by the prophet's pen. May the same spirit which indited the words of old lead the mind of both writer and reader as we reverently advance.

In the verse before us as in many others there are two and only two acts described:

"He shall plant the tabernacles of his palace."

"He shall come to his end."

At the time when one of these two acts takes place Michael [Christ] stands up.

Which act is the signal for that great event? Let us study the revealed word.

We are told in Revelation of seven mighty plagues in which are "filled up" the wrath of God, and which are poured out without the mixture of mercy into the cup of his indignation.

When the time comes that mercy is no longer mixed with the judgments of God, then indeed is probation for all the human race at an end. No man, not even our advocate and intercessor, "the man Christ Jesus," can enter the temple from the time when the eternal fiat has gone forth, "Go your ways and pour out the vials of the wrath of God upon the earth."

How long it takes from the first plague to the sixth we know not, but relying on Rev. 18:8 it is likely that one prophetic day or one literal year will cover the whole time of the seven last plagues.

The sixth angel pours his vial on the great river Euphrates. There is no need of drying up the literal river in order for armies to cross, for many times armies have crossed and recrossed that stream even at the flood. Used metaphorically, then, it must be that the nation which rules in the country drained by the river Euphrates is to be "dried up" or come to its end in the sixth plague. But that nation is Turkey. The drying up process has been going on for some time and Turkey in Europe is only a fraction of what it once was. [See maps].

If Turkey comes to his end under the sixth plague, and that plague does not fall till after probation ceases, and probation ceases when Christ ceases to intercede as a priest and stands up to rule as a king,—for he was once prophet, is now priest, and will be king,—then, the standing up of Christ cannot be at the "coming to his end" of Turkey but must be at the time of the other event named in the 45th verse. Stated otherwise, the expression "at that time" of Daniel 12:1 cannot mean the time that Turkey comes to his end, therefore "at that time"

must refer to the time mentioned in verse 45 of the eleventh chapter, the time when "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

But will the Turk be driven from Europe? Most assuredly. He never belonged there, he has been a blot and a blotch ever since he was there. And when he is driven out, what more natural place than "the glorious holy mountain" of Jerusalem, "between the seas." And, too, what more fitting, that when that vilest of religions places its capital in the mountain in which the great and mighty and pure God once placed his name, that then Christ should throw down the censer and proclaim with the voice that shakes the heavens and the earth, "It is done!"

And what, dear reader, will that standing up mean to you and me? The nations will have "a time of trouble such as never was since there was a nation even to that same time," but how about the individual? Some are going to be delivered. Will you? Will I? The word of God defines particularly who are to have that joy. They are those whose names are "found written in the book," "the book of life of the Lamb slain from the foundation of the world." Is yours there? Not unless you have accepted that Lamb of God as your Saviour, your Intercessor, your King. If not, why not accept Him now, just now. He waits for you and for every unregenerate one. Whosoever will, let him come.

The last great acts in the mighty drama before the universe in this controversy between Christ and Satan will soon be performed.

The readiness of Russia to take, the willingness of England to permit the taking of Constantinople, is common knowledge in many capitals of the world. The mighty forces at work in the Near East; the mighty awakening of the heathen of the Far East; the drying up of the Turkish nation to make ready the way of "the Kings from the sunrising;" have not these progressed far enough to stir our hearts to a preparedness we have never had before?

And then the joys that await the faithful! They arise to everlasting life. For them and them alone is the bright shining as the firmament; while they that turn many to righteousness shall shine as the stars forever and ever. The brilliant suns that shed their light so far reaching that to us they glow like the diamonds in the night, are but tokens to the believers of the eternal glory which they themselves shall radiate through all the endless ages of eternity.

The end will come! The accounts which God keeps with the nations will close! But He who watches over the sparrow, will warn the doomed world. Like a thief in the night His coming will creep upon a sensual, wicked, drunken world, but His brethren are not in darkness that that day should overtake them as a thief. They are children of the light.

Will you not, dear reader, be one of these? The words to Daniel were to shut up the book till the "time of the end." That is why not found out before. But now, in the time when knowledge has most marvelously increased, and men run to and fro from end to end of this old earth, *now* are the words of Daniel opened for all to read and understand and let him that readeth, run to tell the word to others. "Seek ye the Lord, . . . seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

The Imminence of the End

The European war which was ended by the Armistice in 1918 caused thousands of otherwise thoughtless, careless or indifferent people to join the ranks of the more serious minded in asking questions as to what such things may mean. "Is this Armageddon?" "Do you think the end is in sight?" "Will this war bring the close?"

No, not yet. The Saviour in speaking of these times said, "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilence, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:7, 8.

So the end is not yet, but it is not "by and by" either. Luke 21:9. It is soon.

In the chapter we have been studying, it is definitely taught that the Turkish government some time will be administered from Jerusalem. The expression "Tabernacles," or tents, "of his palace," plainly indicates a capital that is removable, and one that very likely does move several time before its final location "between the seas" in Mount Zion.

In view of the entry of Turkey into the world war, and of the announced willingness of England for Russia before it became Bolshevik to take possession of Constantinople, the straits of Bosphorus and the Dardanelles; also, taking into consideration the partial removal even now, of the government archives to Broussa; and the avowed purpose of the Turkish Nationalists to keep the political government at Angora

instead of Constantinople; why may it not be true that the capital of Turkey has already started on its journey, "pitching his tent toward Jerusalem"? That is what the prophecy foretold. Every time that capital makes a stride toward Jerusalem there rings out in clarion tones the awful announcement, "The end approaches." When the capital is placed at Jerusalem, Jesus closes his work as a priest, puts on the garments of the king and "stands up" to reign. Probation ceases. The terrible plagues begin to fall and when the sixth plague is poured out, the Ottoman empire comes to its end with neither England nor Germany, nor any other power to speak in his behalf or "help him."

By the World War the stage was set for the last great drama of the world. Versailles, Sevres, Mudania, Lausanne, and other conferences and treaties, are but incidents, all leading to the climax.

If the animosities engendered by the war of the 70's are so soon fanned to a white heat forty-five years later, how long will it be before the fires of hatred now burning will become dead, and the much talked of "dawn of universal peace" be ushered in. Vain and terribly deceiving hope!

"At that time shall Michael stand up, and there shall be,"—not a millenium of peace, but,—“a time of trouble such as never was since there was a nation even to that same time.” Following this time of trouble the righteous dead are to be raised, and some of the wicked dead also, to be alive and see Him whom they pierced. Then comes the Lord in the clouds. The wicked are destroyed by the brightness of His appearing, while the righteous “are caught up to meet the Lord in the air and so shall they ever be with the Lord,”—not for one millenium but for untold ones will the saints reign with him. A thousand years with Christ in heaven,—eternity on the earth made new.

But reader, are you ready? When the angel who keeps the account of your life is asked to hand in the record, (and all the books will be closed before probation closes,) will it appear from the story of your life that all your sins are forgiven, that you are walking blameless in the commandments of God and the faith of Jesus? Now, just now, is the time to prepare. The “more convenient season” is no more likely to come for you than it did for Felix in the days of Paul. May God help us all to be ready all the time, “for in such an hour as ye think NOT the Son of Man cometh.” GET READY.

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